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تَبَيَّنَ الْأَهْكَامُ بِشَرْحِ عُمْدَةِ الْأَحْكَامِ

كتاب الحج

AROUSING THE INTELLECTS
WITH AN EXPLANATION OF UMDATUL-AHKAAM
"THE BOOK OF HAJJ"

IMAAM TAQIYY-UD-DEEN 'ABDUL GHANI
BIN 'ABDUL WAAHID BIN 'ALI AL-MAQDISEE

EXPLANATION OF UMDATUL-AHKAAM

BY: SHAYKH MUHAMMAD BIN
SALEH AL-'UTHAYMEEN



Maktabatul-Irshad
مكتبة الإرشاد

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تَنْبِيْهُ الْاَهْلَامِ بِمَعْرِفَةِ الْحُكْمِ

كِتَابُ الْحَجِّ

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ISBN: 978-1-9451-7138-3

First Edition: Sha'ban 1437 A.H. / May 2016 C.E.

Cover Design: Strictly Sunnah Designs Ltd.

Translation by Fluent Translations

Revision of Translation by 'Abdullah Omrān

Typesetting & formatting by Abū Sulaymān Muḥammad 'Abdul-'Azīm
Ibn Joshua Baker

Printing: Ohio Printing

Subject: Ḥadīth / Fiqh

Website: www.maktabatulirshad.com

E-mail: info@maktabatulirshad.com



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TRANSLITERATION TABLE

Consonants

ء	د	d	ض	د	ك	k
ب	ذ	dh	ط	ل	ل	l
ت	ر	r	ظ	م	م	m
ث	ز	z	ع	ن	ن	n
ج	س	s	غ	هـ	هـ	h
ح	ش	sh	ف	و	و	w
خ	ص	ṣ	ق	ي	ي	y

Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	إِ	ī	أُ	ū
Diphthongs	أَو	aw	أَي	ay		

Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ اللَّهُ عَنْهُ	رَضِيَ اللَّهُ عَنْهُ (i.e. a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَى	Glorified & Exalted is Allāh
عَزَّ وَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَى	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ السَّلَامُ وَالسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ اللَّهُ	May Allāh have mercy upon him

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with
them (i.e. Du'ā made for the
Companions of the Prophet
Muḥammad)

جَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللَّهُ عَنْهَا

رَضِيَ اللَّهُ عَنْهَا (i.e. a female
companion of the Prophet
Muḥammad)

BIOGRAPHY OF THE AUTHOR OF 'UMDATUL-AHKAAM

His lineage: He is Al-Imām Al-Ḥāfiẓ Taqiyy-ud-Dīn Abū Muḥammad 'Abdul-Ghani Bin 'Abdul-Waahid Bin 'Ali Bin Suruur Bin Raafi' Bin Hasan Bin Ja'far Al-Maqdisee Al-Jamma'eelee then Ad-Damashqee.

His birth and upbringing: He was born in Jamma'eel, in the land of Nabras in 541 A.H. and his lineage can be traced back to *Bayt-al-Maqdas* because of closeness Jamma'eel to it and because Nabras and all of its duties were among annexes of *Bayt-al-Maqdas*. Afterward, he moved with his family from *Bayt-al-Maqdas* to *Masjid Abi Saleh* outside of the east gate of the city of *Damashaq* first, and then his family moved to the mountain slope of *Qaasiyuun*. So they built a home which included a number of large private rooms, and it was called *Dar-ul-Hanabilah*. Then they began building the first school in *Qaasiyuun*, and it was it known as a lifetime school. This surrounding, which they lived in good, was known in regard to them because they were among people of religious knowledge and righteousness.

His scholarly life: Al-Ḥāfiẓ ‘Abdul-Ghani turned to seeking religious knowledge at an early age. So he became a pupil in his youth under the head of his family, Al-‘Allamah Al-Fādil Shaykh Muḥammad Bin Ahmad Bin Qudaamah Al-Maqdisī Abū ‘‘Umar; then, he became a pupil under the scholars of Damashaq. So he acquired knowledge of Fiqh and other than that of the sciences from them.

His scholastic journeys: he had scholarly journeys, which he traveled, through many places. It was heard that he was in Damashaq, Alexandria, *Bayt-al-Maqdas*, Egypt, Baghdad, Harran¹, Asbahaan², Hamedan³, and others.

He traveled to Baghdad and Egypt twice. His journey to Damashaq was when he was young in 550AH (i.e. He was 9 years old). So he learned from the scholars there. Among

¹ Harran was a major city in Upper Mesopotamia whose site is near the modern village of Altinbasak, Turkey, 24 miles southeast of Sanliurfa. The location is in a district of Sanliurfa Province that is also named "Harran".

² Asbahaan or called Ispahan is the capital of Isfahan Province in Iran, located about 340 km south of Tehran.

³ Hamedan is the capital city of Hamadan Province of West Iran. Hamedan is believed to be among the oldest Iranian cities and one of the oldest in the world.

them were Abū Al-Makaarim Bin Hilāl, Salmān Bin ‘Ali Ar-Ruh’bee, Abū ‘Abdullāh Muḥammad Bin Hamzah Al-Qurashi and others. Then he journeyed to Baghdad in 561AH along with his cousin, from his maternal uncle, Shaykh Al-Muwafiq. So they both resided in Baghdad for four years, and Al-Muwafiq’s desire was for Fiqh and Al-Haafidh ‘Abdul-Ghani’s desire was for Ḥadīth.

So they both lived with Shaykh ‘Abdul-Qādir Al-Jilāni, and he would keep an eye on them, and treat them excellent. They both studied some matters of Ḥadīth and Fiqh under him. Shaykh Al-Muwafiq gave an account that they both resided with him for about 40 days then he passed away and that both of them studied under him every day two lessons of Fiqh, and he (i.e. Shaykh al-Muwafiq) would read from the book “*Al-Kharaqi*” from memory and Al-Haafidh would read from the book “*Al-Hidiyaah*”.

Then Al-Haafidh journeyed in 566AH (i.e. He was 25 years old) to Egypt and Alexandria and resided there for a period in which he learned from Al-Haafidh As-Sil’fee. Then he returned to Damashaq and then he journeyed to Alexandria again in 570AH and resided there for three years, and he learned from Al-Haafidh As-Sil’fee, Abū

Muḥammad Bin Baree An-Nawee. Then he returned to Damashaq. Afterward, he traveled to Asbahān and resided there for a period, and he learned from a lot of the scholars there. He also studied in Hamedan then he returned to Damashaq, and he did not cease in copying books, compiling (books), reporting (Ahaadeeth), benefiting the Muslims, and worshipping Allāh until Allāh took his soul upon that.

His memorization/memory: Al-Haafidh Ad-Diyaa’ said,

“Our Shaykh Al-Haafidh used to not be asked about a Ḥadīth except that he would mention it, expound on it, mention its authenticity or weakness; and he would not mention about a man (i.e. In the chain of narrations) except that he said, “he is such and such individual, son of such and such person” and then he would mention the narrator’s lineage.”

And I said (i.e. Al-Haafidh Ad-Diyaa’):

“Al-Haafidh ‘Abdul-Ghani was the Amir-ul-Mu’mineen (i.e. The leader of the believers) in Ḥadīth.”

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He also said:

"I witnessed Al-Haafidh on more than one occasion in the central masjid in Damashaq, where some of those present questioning him while he was on the Minbar saying, "read to us Ahaadeeth (i.e. Plural for Ḥadīth) in its entirety." So he would read from memory the Ahaadeeth with its Isnaad.

I (i.e. Al-Haafidh Ad-Diyaa') heard Abū Sulaymaan Al-Haafidh saying,

"I heard from some of our family saying, 'Indeed Al-Haafidh was asked why he did not read Al-Ahaadeeth without a book?' so he said, 'Verily I dread self-amazement.'

His time: He would not spend any of his time except that it contained benefit. For indeed, he would pray Fajr, and then he would teach the people Qur'ān; sometimes he would read something from hadeeth. Afterward, he would perform Wuḍū' then pray a supererogatory prayer until a little before Dhuhhr. Then he would sleep lightly before the time of Dhuhhr, and he would be busy with listening to Ḥadīth or copying manuscripts until Maghrib.

So if he was fasting, he would break his fast after Maghrib, and if he was not fasting, then he would pray (supererogatory prayer) from the time of Maghrib to the later part of the night. So when he prayed Isha', he would be asleep until the half of the night or after it. Then he would get up similar to a person who was woken up. Then he would perform Wuḍū' and pray for a moment; then he would perform Wuḍū' and pray in the same fashion until the time of Fajr was near, and sometimes he would perform Wuḍū' seven times in one night.

His authoring: ‘Abdullāh Al-Baseeri, one of the verifiers of Al-Maqdisī's books, mentioned that there were 56 titles of books, which Al-Ḥāfiẓ Al-Maqdisī authored. Among them:

- ❖ The book *“Al-Misbāh fi ‘Uyuunil-Ahaadeeth As-Sihaah”*, which included narrations, from Bukhārī and Muslim with its chain of narrators in 48 volumes.
- ❖ The book *“Nihaayatul-Muraad min Kalām khayril-Ibād”*.
- ❖ The book *“Tuh’fatul-Tālibīn fil-Jihād wal-Mujāhidīn”*.
- ❖ The book *“As-Sifāt”* in two volumes.

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- ❖ The book "*Mih'natul-Imām Ahmad*" in three volumes.
- ❖ The book "*Fadaa'il Makkah*" in four volumes.
- ❖ The book "*Itiqaad Imam Shaafi*" in one big volume.
- ❖ The book "*Manaaqibul-Sahaabah*".

His passing away: he, may Allāh have mercy upon, did not cease in presenting the Ummah with his knowledge, books, treatises, and worshipping Allāh, and calling the people to Allāh's religion until he passed away on Monday the 23rd of Rabee' Al-Awwal in 600AH. He was 59 years old, and he was buried in the graveyard *Al-Qaraafah*, in Egypt.

BIOGRAPHY OF THE EXPLAINER OF 'UMDATUL-AHKAAM

Al-Allaamah Muḥammad Bin Saleh Al-'Uthaymeen (1347-1421AH)

His lineage and birth: He is the noble scholar, verifier, Faqeeh, a scholar of Tafsir, god-fearing, ascetic, Muḥammad Bin Saleh Bin Muḥammad bin Sulaymaan bin 'Abd-Rahman Ali 'Uthaymeen from *Al-Wahbah* of Bani Tameem. He was born on the 27th night of the blessed month Ramadan in the year 1347AH in 'Unayzah -one of the cities of Al-Qaseem- in the kingdom of Saudia Arabia.

His scholastic upbringing: his father, may Allāh have mercy upon him, enrolled him to study the Noble Qur'ān with his maternal grandfather, the teacher 'Abdur-Raḥmān Bin Sulaymān Ad-Dāmigh', may Allāh have mercy upon him. Then he studied writing, some arithmetic, and Arabic literature at "*Al-Ustaadh 'Abdul-Azeez Bin Saleh Ad-Daamigh's school*"; and that was before he enrolled in "*Al-Mu'allim 'Ali Bin 'Abdillah Ash-Shahaytan's School*" where he

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memorized the Noble Qur'ān with him, and he had not reached fourteen years of age yet.

Under the direction of his father, may Allāh have mercy upon him, he embarked upon seeking religious knowledge; and the noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, may Allāh have mercy upon him, use to teach religious sciences and Arabic at "*Jaame' Kabeer*" (i.e. Grand masjid where Jumu'ah is held) in 'Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-'Uthaymeen) would join Shaykh Muḥammad Bin 'Abdul-'Azeez Al-Mutawwa's circle of knowledge, may Allāh have mercy upon him, until he attained from knowledge of *Tawheed*, *Fiqh*, and *Nahw* (i.e. Arabic grammar related to the ending of words) what he attained.

Then he sat in the circles of knowledge of his Shaykh 'Abdur Raḥmān Bin Nasir As-Sa'dee, may Allāh have mercy upon him. So he studied with him Tafsir, Ḥadith, Seerah of the Prophet, At-Tawhīd, Al-Fiqh, Al-'Usool, Al-Farā'id, An-Nahw, and memorization concise texts on these sciences.

The noble Shaykh Al-‘Allamah ‘Abdur Rahman Bin Nasir As-Sa’ddee, May Allāh have mercy upon him, was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods (of learning) from him more so than anyone else; and he was impressed by his methodology, his principles, his way of teaching, and his adherence to proofs and evidence.

When Shaykh ‘Abdur-Rahman Bin ‘Ali Bin ‘Awdaan, may Allāh have mercy upon him, was a judge in ‘Unayzah he (i.e. Shaykh Al-‘Uthaymeen) would study the science of Al-Faraa’id with him, just like he would study An-Nahw and Al-Balaghah with Shaykh ‘Abdur-Razzaaq ‘Afeefee, may Allāh have mercy upon him, during his presence as a teacher in that city.

When the academic institution opened in Riyadh, some of his brothers urged him to enroll. So he sought his Shaykh’s, ‘Abdur Rahman Bin Nasir As-Sa’ddee, may Allāh have mercy upon him, permission. So he gave him permission, and he enrolled in the institution from 1372AH to 1373AH.

Indeed, he took advantage of the scholars who use to teach there at that time, through the two years that he entered in

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the academic institution in Riyadh. Among them was Al-'Allamah, scholar in Tafsir Shaykh Muḥammad Al-Ameen As-Shanqitee, Shaykh Al-Faqeeh 'Abdul-'Azeez Bin Nasir Bin Rasheed, and Shaykh, the scholar in Ḥadīth, 'Abdur-Rahman Al-Ifreekee...may Allāh have mercy on them.

During that time, he would stick with His eminence Shaykh Al-'Allamah 'Abdul-'Azeez Bin 'Abdillah Bin Baaz, may Allāh have mercy upon him, and he studied with him Saheeh Bukhārī and some treatises of Shaykhul-Islam Ibn Taymiyah in the masjid. He benefited from him in the science of Ḥadīth, analyzing the views of the scholars of Fiqh and the relationship between them. He considered Shaykh 'Abdul-'Azeez Bin Baaz, may Allāh have mercy upon him, to be his second Shaykh in obtaining knowledge and being influenced by him.

Then he returned to 'Unayzah in 1374 A.H., and he commenced studying under his Shaykh Al-'Allamah 'Abdur-Raḥmān Bin Nasir As-Sa'dee, and he followed up his studies in the faculty of Sharee'ah, which had become a subsidiary of Imam Muḥammad Bin Saud Islamic University until he obtained a high-ranking degree.

His teaching: his Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still a student in his circles of knowledge. So he began teaching in 1370 at the "*Jaamee Kabeer*" in 'Unayzah.

When he graduated from the institute in Riyadh, he was appointed as a teacher at the institution in 'Unayzah in 1374AH.

In 1376AH, his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir as-Sa'dee, may Allāh have mercy upon him, died. Therefore, he (i.e. Al-'Uthaymeen) was appointed the imamate of "*Jaamee Kabeer*" in 'Unayzah and also he was appointed the imamate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to Jaamee Kabeer, which his Shaykh, founded in 1359 A.H.

When the number of students increased, and the library could not suffice them, the noble Shaykh began teaching in the Masjid Al-Jaamee. The students gathered there, and they would flock together from Kingdom of Saudia Arabia and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied

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seriously, and they did not just simply listen to the classes. He (i.e. 'Uthaymeen) remained upon that as an Imam, a Khateeb, and a teacher until his passing, may Allāh have mercy upon him.

The Shaykh remained a teacher in the institution from 1374AH to 1398AH, and when he transferred to teaching in the faculty of *Sharee'ah* and *Usūl-Dīn* in Al-Qaseem branch to Muḥammad Bin Saud Islamic University and remained as a teacher there until his passing away, May Allāh, the Exalted, have mercy on him.

He would lecture in *Masjid Haram* and *Masjid An-Nabawi* during the seasons of Hajj, Ramadan, and the summer vacations from 1402AH until his passing away, may Allāh have mercy upon him.

The Shaykh had a particular teaching practice in his openhandedness and integrity. He would raise questions to his students, receive their questions, and hold classes and lectures with a lofty concern, a composed mind and delighted at his propagating religious knowledge and his closeness to the people.

His passing away: He passed away, may Allaah have mercy upon him, in the city of Jeddah shortly before Maghrib on Wednesday the 15th of the month of Shawwal 1421AH. He was prayed over in *Masjid Haram* after ‘Asr on Thursday. Then he was followed by thousands who had prayed over him, and he was buried in *Makkah Al-Mukaramah*.⁴

⁴ The source of this is biography was from the Shaykh’s website (www.ibnothaimeen.com)

6. HAJJ BOOK

Hajj linguistically means intention.

Legally: To head towards Makkah to perform pilgrimage rituals. Hajj is one of the five pillars of Islam. Proofs of its obligation are found in the Quran, Ḥadīth and the decisive consensus of Muslims. Allāh says,

“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one’s conveyance, provision, and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of the ‘Alamin (mankind and jinns).” [Sūrah ‘Ali-‘Imrān 3:97]

Hajj is obligatory to be performed once in one’s lifetime, based on the Prophet’s saying,

**“Hajj is obligatory only once in one’s lifetime.
Whatever one does over and above is supererogatory
(a voluntary act) for him.”**

Related by Ahmad, an-Nasā’ī and this text is originally found in Muslim.

Hajj has been made obligatory after the conquest of Makkah in the ninth or the tenth year (of Hijrah). The wisdom behind the obligation of Hajj is the religious and worldly interests and benefits involved, such as worshipping Allāh by leaving off stitched clothes, avoiding forbidden deeds and utterances, performing Tawwāf, walking between Safa and Marwa mountains, standing on Arafah, spending the night at Muzdalifah and Mina, stoning the Jamrāt, and shaving the head. The benefits also include Muslims’ gathering and making acquaintances, guiding each other, and implanting love among them and so on.

MAWĀQĪT CHAPTER

Mawāqīt: (Plural of Miqat) which means designated time and place. There are two types of Hajj Mawāqīt: Time and Place. Time Mawāqīt are three months: Shawwal, Dhul Qiddah, and Dhul Hijjah. Allāh says,

“For Hajj are the months well known.” [Sūrah al-Baqarah 2:197]

Place Mawāqīt are five places: Dhul Hulaifa, Al-Juhfa, Yalamlam, Qarn Al-Manāzil and Zat ‘Irq.

The designation of time and place clearly creates a spirit of agreement and unity among Muslims. This displays the superior wisdom of Allāh, the Exalted, and Glorious, in His Complete Shari‘ah. And Allāh is All-knowing, All-wise.

First Ḥadīth

207- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِأَهْلِ
الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ،
وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ
يَلْمَلَمَ، هُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ
غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ أَوِ الْعُمْرَةَ، وَمَنْ كَانَ
دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ
مَكَّةَ.

207- Ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) specified for the people of Madīnah, Dhul-Hulaifah as a miqāt. For those coming from ash-Sham, he specified al-Juhfah. For those coming from Najd, he specified Qarn al-

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Manāzil. For those coming from Yemen, he specified Yalamlam, who pass by them on their way to perform Hajj or 'Umrah. Those living within those boundaries can assume 'Iḥrām from where they set out, and even the residents of Makkah, their Miqat would be the place where they are staying in Makkah."⁵

Explanation

Narrator: 'Abdullāh bin 'Abbās (رضي الله عنه). His biography has been covered in Ḥadīth number (166).

A) Topic of the Ḥadīth:

Assigning place Mawāqīt to those who are willing to perform Hajj and 'Umrah.

B) Explanation of Vocabulary:

(Miqāt): it was designated during the year of the Farwell Pilgrimage, as said by Imām Ahmad.

⁵ - Related by al-Bukhārī: (1454) and Muslim: (1181).

(Madīnah): It is the Madīnah of the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)

(Dhul-Hulaifah): It is named nowadays “Abyar Ali”. It is about 6 Miles away from Madīnah and ten days walk from Makkah. It is named Dhul-Hulaifah because there is a plant holds the name ‘Halfa’ which grows widely in this area.

(Sham): a proper noun of a group of countries extending from the North of the Euphrates in the East to the Sinai Peninsula in the West, and from the North of the Arabian Desert to the South of the coast of the Mediterranean in the North. Sham includes Syria, Lebanon, Jordon and Palestine.

(Al-Juhfa): an old village drifted away by floods. It is located about 15 Kilometers to the Eastern South of Rabigh, and it is 3 days walk away from Makkah. It is now a ruined area, and therefore, people make ‘Iḥrām from Rabigh itself instead of Al-Juhfa.

(Najd): it refers to the area extending from Iraq in the East to Hejaz in the West, and from Yemen in the South to Sham in the North.

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(Qarn Al-Manāzil): is a mountain or a valley with manāzil (Houses) after which it is named. It is two days walk away from Makkah. Now, it is named "*Al-sail Al-Kabīr*".

(Yalamlam): is a mountain in Tihama; a two days walk away from Makkah. Now, it is named "*Al-Sa'diya*".

C) General Explanation:

‘Abdullāh bin Abbas (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) has designated places from which people coming to Makkah with the intention of performing Hajj or ‘Umrah must start ‘Ihrām from. This designation is considered one of the miracles of the Prophet (صلى الله عليه وسلم), because such designation he put was for non-Muslim countries (at the time), which is an indication that they will enter into Islam later, and then, they will perform Hajj and ‘Umrah.

This designation is also an example of the easiness of Shari‘ah, because had the Prophet designated one Miqat in one place only, it would have been very difficult for people coming from different places to reach it.

Instead, he designated Dhul-Hulaifah for the people of Madīnah, as their miqāt; for those coming from ash-Sham, he designated Al-Juhfah, but after it was ruined, people started observing ‘Iḥrām from Rabigh; for those coming from Najd, he designated Qarn Al-Manāzil; and for those coming from Yemen, he designated Yalamlam. So, because these places are on the roads, it becomes easy to start ‘Iḥrām from them. Furthermore, anyone passes by these places can start ‘Iḥrām even if he is not a resident of these areas. He is not obliged to go to the Miqat of his respective country. So, in case a resident of Madīnah passed by Yalamlam, and he intended to perform Hajj or ‘Umrah, he can start ‘Iḥrām from Yalamlam; and no need to go to Dhul-Hulaifah to do so. Even if someone is nearer to Makkah than those Mawāqīt, he can start ‘Iḥrām from his place even if he is inside Makkah itself.

D) Benefits of Hadīth:

1- Place Mawāqīt are:

- a. Dhul-Hulaifah for residents of Madīnah
- b. Al-Juhfah for residents of Sham
- c. Qarn Al-Manāzil for residents of Najd

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d. Yalamlam for residents of Yemen

- 2- These Mawāqīt are for the residents of these places and for other people passing by even if they are not among the residents of these places
- 3- People who are nearer to Makkah than those Mawāqīt can start 'Iḥrām from his place.
- 4- It is forbidden for anyone who intends to perform Hajj or 'Umrah to pass these Mawāqīt without starting 'Iḥrām because such act is a violation of the limits of His Almighty Allāh.
- 5- It is also forbidden for anyone who intends to perform Hajj or 'Umrah to start 'Iḥrām before reaching the Miqāt because it is violating the limits of His Almighty Allāh as well.
- 6- Anyone who does not intend to perform Hajj or 'Umrah and passes by these Mawāqīt does not have to start 'Iḥrām.
- 7- Anyone inside Makkah can start 'Iḥrām from inside Makkah for Hajj or 'Umrah. However, in 'Āishah's

Ḥadīth, it is mentioned that starting ‘Iḥrām for ‘Umrah is to be done from outside the Haram. The Prophet (ﷺ) said to Abdurrahman Bin Abi Bakr (رضي الله عنه),

أُخْرِجْ بِأُخْتِكَ مِنَ الْحَرَمِ فَلْتَهَلِّ بِعُمْرَةٍ

“Go out of the sanctuary with your sister and let her assume ‘Iḥrām for ‘Umrah.”

Related by Al-Bukhārī and Muslim. In another narration: He said,

اِذْهَبْ بِأُخْتِكَ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ

“Go along with your sister and let her perform ‘Umrah from Tan`im.”

8- The easiness of the Islamic Sharī‘ah

9- A miracle of the Prophet (ﷺ) has been proved because, at that time, residents of those places were not Muslims yet; however, the Ḥadīth indicates that they will enter into Islām, and they will perform Hajj and ‘Umrah, which is what happened later.

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E) Additional note:

In this Ḥadīth, nothing is mentioned about a Miqāt for the residents of Iraq. In Ṣaḥīḥ al-Bukhārī: ‘Umar Ibn Al-Khaṭṭāb (رضي الله عنه) said, “See which place is similar (or in parallel with) Qarn Al-Manāzil in your road, and he designated Zat ‘Irq for them. Zat ‘Irq is a place two days walk away from Makkah. The word ‘irq refers to a mountain. It is also said that the Prophet (صلى الله عليه وسلم) is the one who originally designated it as a Miqāt.

Second Ḥadīth

208- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((يُهَلُّ أَهْلُ
الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَيُهَلُّ أَهْلُ الشَّامِ مِنَ
الْجُحْفَةِ ، وَ أَهْلُ نَجْدٍ مِنْ قَرْنٍ)) قَالَ : وَ بَلَغَنِي
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((وَيُهَلُّ
أَهْلُ الْيَمَنِ مِنْ يَلَمْلَم))

208- ‘Abdullāh ibn ‘Umar narrated that the Messenger of Allāh said, “The people of Madīnah should enter ‘Ihrām at *Dhul-Hulaifah*, the people of Syria should do so at *Al-Juhfa*, and the people of Najd should do so at *Qarn*.”

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‘Abdullāh ibn ‘Umar added, “I have been told that the Messenger of Allāh said, “The people of Yemen should enter ‘Iḥrām at *Yalamlam*.”⁶

Explanation

The Narrator: ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ). His biography is mentioned in Ḥadīth number (172).

A) Topic of the Hadīth:

Place Mawāqīt for those who are willing to perform Hajj and ‘Umrah.

B) Cause of Hadīth:

A man stood up inside the masjid and said, “Oh, Messenger of Allāh, from where do you order us to enter ‘Iḥrām (‘Iḥlāl)? The Prophet said,

⁶ Narrated by Al-Bukhārī, Number 133, Chapter of Knowledge & Fatwa in The Mosque. In Muslim (#1182), Chapter of Mawāqīt of Hajj and ‘Umrah.

“The people of Madīnah should enter ‘Iḥrām at Dhu’l-Hulayfa.” The Ḥadīth is narrated by Al-Bukhārī.

C) Explanation of the vocabulary:

(To enter ‘Iḥrām (‘Iḥlāl): means to speak loudly; and ‘Iḥrām was named after ‘Iḥlāl because the Muhrim (The Muslim in ‘Iḥrām) raises his voice with *Talbiya* when he enters into ‘Iḥrām.

(Madīnah, DhulHulaifah, Sham, Al-Juhfa, Najd, Yemen and Yalamlam): formerly explained in the previous Ḥadīth number (207).

(From Qarn): means Qarn Al-Manāzil formerly explained in the previous Ḥadīth number (207).

(I have been informed): he did not mention who informed him, may be Ibn ‘Umar or somebody else.

D) General Explanation:

‘Abdullāh bin ‘Umar (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) ordered the people of Madīnah to enter ‘Iḥrām

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from Dhul-Hulaifah, the people of Sham to enter 'Iḥrām from Al-Juhfah, and the people of Najd to enter 'Iḥrām from Qarn Al-Manāzil. He also said that the Prophet (ﷺ) ordered the people of Yemen to enter 'Iḥrām from Yalamlam (But he said that he did not hear the last statement directly from the Prophet (ﷺ); he was told by somebody).

E) Benefits of the Ḥadīth:

- 1- Necessity of entering into 'Iḥrām for Hajj or 'Umrah from these Mawāqit
- 2- Anyone who intends to perform Hajj or 'Umrah is not to enter into 'Iḥrām before Miqat.
- 3- Legality of raising one's voice with Talbiah after entering into 'Iḥrām.⁷

⁷ The literal meaning of the Ḥadīth indicates that raising the voice with Talbiya is obligatory in 'Iḥrām, because he used Talbiya and 'Iḥrām interchangeably, which makes Talbiya one of the obligations of entering into 'Iḥrām. Scholars have different opinions in Talbiya and raising the

- 4- The easiness of the Islamic Shari‘ah
- 5- The cautiousness of ‘Abdullāh bin ‘Umar (رَضِيَ اللَّهُ عَنْهُ) in reporting Ḥadīth from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

voice with it. The majority of scholars said that, ‘it is Sunnah,’ while other scholars said that Talbiya is obligatory. There are two opinions in regards to offering an animal had *Talbiya* not be observed. Other scholars said that it is a must-observable in ‘Iḥrām such as saying Allāhu-Akbar at the beginning of prayer. Ibn Taimiyyah said, “(‘Iḥrām) is fulfilled by intention combined with Talbiyah or with Hadi (offering an animal sacrifice).” This is the same position of Abu Haniyfa and Ahmad in one of his two opinions on the matter. Ibn Hazm said, “Talbiya and raising the voice is a must and one’s performance of Hajj or Umrah would not be accepted if one weren’t to make Talbiya or did not raise his voice with it.

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it is a great act of worship, in which every worshipper glorifies his Lord by all kinds of glorification and avoids all types of luxury. Therefore, a special type of clothes reflecting no luxury are imposed to reflect utmost humbleness and glorification before Allāh. Remarkably, uniformity of dress of Muhrim is to avoid any inequality or ostentation.

First Ḥadīth

209- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ

رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ مَا يَلْبَسُ الْمُحْرِمُ مِنَ

الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

: ((لَا يَلْبَسُ الْقَمِصَ، وَلَا الْعَمَائِمَ، وَلَا

السَّرَاوِيلَ، وَلَا الْبِرَانِسَ، وَلَا الْخُفَافَ إِلَّا

أَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسِ الْخَفَيْنِ، وَ

لِيَقْطَعَهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا يَلْبَسَ

مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ أَوْ وَرْسٌ).

وَلِلْبُخَارِيِّ: ((وَلَا تَنْتَقِبِ الْمَرْأَةُ وَلَا تَبْسُلَ

الْقَفَازَيْنِ).

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209- Narrated by ‘Abdullāh bin ‘Umar (رَضِيَ اللَّهُ عَنْهُ) that a man asked, “O Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), what type of clothes should a Muhrim wear? Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, “Do not wear shirts, turbans trousers, hooded cloaks or Baranes or Khifaf; but if someone cannot get sandals, then he can wear Khuffs after cutting them short below the ankles. Do not wear clothes touched by saffron or waras.

Bukhārī’s version: “Women should not wear Niqāb or gloves”.

Explanation

The Narrator: ‘Abdullāh bin ‘Umar bin Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ). His biography is mentioned in Ḥadīth number (172).

A) Topic of the Hadīth:

clothes that are forbidden to be worn by a Muhrim.

B) Explanation of the Vocabulary:

(A man): unknown man

(Asked): this happened in Madīnah while the Prophet (ﷺ) was delivering a speech to people. Apparently, it was before his travel for Hajj.

(Muhrim): a Muslim, who intends ‘Iḥrām to perform Hajj or Umrah. Here, the prophet specifies the man (not the woman) because of his saying in one of al-Bukhārī’s narrations, “Unless he is a man without sandals.”

(Baranes): plural of Burnus, a headed cloak that covers both body and head.

(Khuffs): plural of Khuff. It is something made from leather to cover the feet.

(Waras): it is a red colored plant with a nice fragrance.

(Niqāb): it is a piece of cloth covering the face of the woman with holes in front of the eyes to see through them. It is also called Burqu’.

C) General Explanation:

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‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) said that a man asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about what a Muslim is allowed to wear (during Hajj or Umrah). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) answered him by explaining what a Muslim is not allowed to wear because it is less and easier to count besides implying what is to be worn. In other words, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said that anybody can wear anything except the items he mentioned exclusively like shirts, turbans trousers hooded cloaks Baranes or Khuffs. Also, any clothes fragranced with Saffron or Wara are included; Niqab and gloves for women are not allowed as well. Then, the Prophet gave permission to the person who does not find a sandal to wear Kuff but ordered him to cut Khuff to be lower than ankles to be similar to sandals.

The wisdom is clear behind forbidding the Muhrim from wearing the items listed above. It is to avoid regular luxurious garments in order to give a humble appearance. It is also to make all Muhrim equal in wearing the same uniform in order to avoid ostentation or bragging. Moreover, it is to remind the Muhrim every time he looks at the ‘Ihrām clothes that he is in a state of worshipping so that he would remember Allāh a lot and avoid committing

sins whether publicly or privately among other great pieces of wisdom and secrets.

D) Benefits of the Hadīth:

- 1- Keenness of the companion to obtain a religious education in order to worship Allāh with clear knowledge.
- 2- Permissibility of asking questions in public inside the Masjid for the public benefit.
- 3- The eloquence of the Prophet and his masterful response to the question.
- 4- Forbidding the Muhrim from wearing shirts, turbans trousers hooded cloaks or Baranes and Khifaf.⁸
- 5- Wearing these garments for their original purpose is banned while using them as a cover without wearing them is allowed.⁹

⁸ - Similarly, Jubbah (loose outer garment), head cover, short trousers, cloak, socks and gloves share the same ruling.

⁹ - To use it as cover.

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- 6- It is permitted to wear Khuff in case there are no sandals provided that it is to be cut short below the ankles.

- 7- The easiness of the Islamic Shari'ah.

- 8- The Muhrim is allowed to wear a watch, a ring, eyeglasses, an ear piece, or to carry a money wallet. He is also allowed to knot his cover, to carry his belongings on top of his head and to seek shelter (from sun or rain) under an umbrella or a vehicle's roof, because all these things are not forbidden in the literal legal wording or by deduction.

- 9- A Muhrim is forbidden from mixing his 'Ihrām clothes with fragrances such as Saffron or Waras or any other fragrance.

- 10- A lady in 'Ihrām is forbidden from wearing Niqāb or gloves.

11-The wisdom of Islāmic legislation to specify a uniform
(for Hajj or ‘Umrah).

12-It is a kind of eloquence to answer a question in a
general and shorter type of answer.

The Second Ḥadīth

210 - عَنْ عَبْدِ اللَّهِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ :
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ
بِعَرَفَاتٍ : ((مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ
الْخُفَّيْنِ ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ
.))

210- Narrated Ibn `Abbas: I heard the Prophet (ﷺ) delivering a speech at `Arafat saying, "Whoever does not find a pair of shoes/sandals can wear Khuffs, and whoever cannot get an Izar can wear trousers."¹⁰

¹⁰ - Narrated by Al-Bukhārī, Number 1746, Chapter of "If does not get Izar can wear trousers." In Muslim, it's number is 1178, Chapter of " What is allowed to Muhrim during Hajj or Umrah and stating that perfumes are forbidden for a Muhrim".

Explanation

The Narrator: ‘Abdullāh bin Abbas (رَضِيَ اللَّهُ عَنْهُ). His biography is mentioned in Ḥadīth number (166).

A) Topic of the Ḥadīth:

The legal ruling on wearing Khuffs and trousers by Muhrim, who do not find shoes/ sandals or Izars.

B) Explanation of the vocabulary:

(Delivering a speech): it is intended to preach and guide people.

(At ‘Arafat): it is also called ‘Arafa. It is the name of a sanctuary place on which pilgrims stand on the ninth day of Dhul-Hijjah to speak out Dhikr (remembering Allāh) and supplication to His Almighty Allāh. It is called ‘Arafa, because it is higher than the surrounding area or because it is the place in which people admit their sins to Allāh.

(Izar): a piece of cloth to cover the lower part of the body from above the belly button and downwards.

C) General Explanation:

The Prophet used to deliver speeches on public occasions and whenever necessary in order to advise and deliver his message in full to people. In this Ḥadīth, ‘Abdullāh bin ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) said that he heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) delivering a speech at ‘Arafat. It was during the standing day at ‘Arafat of the Farwell Pilgrimage. It is meant to teach people the rituals and to establish the fundamental rules of their religion.

Among what the Prophet said,

مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ
إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ

“Whoever does not get a pair of shoes/ sandals can wear Khuffs, and whoever cannot get an Izar can wear trousers.”

D) Benefits of the Ḥadīth:

- 1- The perfect advice of the Prophet (ﷺ) and his concern to inform people of the Revelation sent to them.
- 2- Legality of delivering a speech in ‘Arafa day to teach people the rituals and to explain to them the fundamental rules of Islām.
- 3- Delivering a speech that suits the circumstances.
- 4- Legality of wearing Khuffs by Muhrim if he could not find shoes/ sandals.
- 5- Legality of wearing trousers by Muhrim without cutting them if he could not find Izar.
- 6- Easiness of Islamic Sharī‘ah.

E) Note:

In this Ḥadīth, the command of cutting the Khuffs if worn by the Muhrim if he does not find shoes/ sandals is not mentioned. This Ḥadīth was said after the Ḥadīth narrated by Ibn ‘Umar, which would constitute an abrogation of the one narrated by ibn ‘Umar; because it took place in front of a big crowd. There is a possibility that many or most of

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them did not hear about the Ḥadīth narrated by Ibn ‘Umar. Had the previous Ḥadīth been conditional to this one, it would have been necessary to mention this condition in front of such a big crowd.

Third Ḥadīth

211 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ
تَلْبِيَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((لَبَّيْكَ
اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ)).
قَالَ : وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ فِيهَا : لَبَّيْكَ
لَبَّيْكَ وَ سَعْدَيْكَ وَ الْخَيْرِ بِيَدَيْكَ وَ الرُّغْبَاءِ
إِلَيْكَ وَ الْعَمَلِ .

211- Narrated by 'Abdullāh ibn 'Umar that the *Talbiya* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), was, "I am at Your service, O Allāh, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You, as well as the Kingship to You. You have no partner."

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*Labaik, Allāhumma labaik, labaik la sharika laka
labbaik. Innal-hamda wa 'n-nimata laka wa'l-mulk,
la sharika lak.*

He said: 'Abdullāh ibn 'Umar used to add to it, "I
am at Your service, I am at Your service and at Your
call. Good is in Your hands, and I am at Your service.
Our desire is for You, and our action."¹¹

*Labayk, labayk wa sa'dayka wa'l-khayr biyadayka
labayk wa 'ar-raghba'u ilayka wa'l-amalu.*

Explanation

The Narrator: 'Abdullāh bin 'Umar bin Al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ).
His biography is mentioned in Ḥadīth number (172).

A) Topic of the Ḥadīth:

The manner of performing *Talbiya*.

¹¹ - Narrated by Al-Bukhārī, Number 1474, Chapter of Talbiya, In Muslim,
it's number is 1184, Chapter of Talbiya, Description and time.

B) Explanation of the Vocabulary:

(Talbiya): linguistically means answering

(Labayk): it means that I will always be at Your call. The Talbiya with the word (*Labayk*) is repeated for assurance as a positive answer to His Almighty Allāh, who invited His servants to perform Hajj.

(Allāhumma): it means O Allāh.

(Al-Hamd): praising His Almighty Allāh and describing Him with Perfection with love and glorification.

(Al-ni’mata): blessings, grace and kindness.

(Laka): for You alone because only Allāh deserves thanks and appreciation for His blessings.

(Wa-‘almulk): means You are the King of all beings, and You are the One, who controls and manages all of them.

(la sharika laka): there is no partner with His Almighty Allāh in all the aforementioned.

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(He said): referring to the one who narrated the Ḥadīth from Ibn ‘Umar. He is Nafi’, his servant.

(To add to it): referring to Talbiya.

(Sa’d dayka): continuous blessings; fortune, prosperity, and blessing in one’s Talbiya.

(Al-Khayr): Benefit and grace.

(Biyadayka): true hands of Allāh without Takyeef or Tashbeeh¹².

¹² - This means that it is not permitted to visualize a specific form of any of the Divine Attributes of His Almighty Allāh, because this is beyond the capacity of our minds as Allāh, the Exalted and Glorious, says, “He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.” (Sūrah Taha 20:110), “And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. ones saying: “I have seen,” while in fact he has not seen, or “I have heard,” while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh).” (Isrā’ 17:36). It is not also allowed to believe in the existence of a resemblance to any of His attributes as His Almighty Allāh says, “Do you know of any who is similar to Him?” (Sūrah Maryam 19:65) and, “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (Sūrah Shura 42:11)

(Wa ‘ar-raghba’u): desire and Intention

(A’l-amalu): it means that all deeds are done for Allāh’s sake.

C) General Explanation:

‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) explained that the Talbiya of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ
الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Labaik, Allāhumma labaik, labaik la sharika laka labbaik.

Innal-hamda wa ‘n-nimata laka wa’l-mulk, la sharika lak,

Which means in English: I am at Your service, O Allāh. I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You, and the Kingship. You have no partner. This Talbiya is a positive response to Allāh’s call for people to perform Hajj sincerely, enthusiasm and to admit the blessings conferred by Him alone, as the owner of all creatures and beings

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without any other partner. Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) increased this formula of Talbiya as a matter of assurance where he added:

لَبَّيْكَ لَبَّيْكَ وَ سَعْدَيْكَ وَ الْخَيْرَ بِيَدَيْكَ وَ الرُّغْبَاءَ
إِلَيْكَ وَ الْعَمَلَ

*“Labayk, labayk wa sadayka wa’l-khayr biyadayka labayk
wa ‘ar-raghba’u ilayka wa’l-amalu.”*

This addition means: I am at Your service. I am at Your service and at Your call. Good is in Your hands, and I am at Your service. Our desire is for You as well as our action.”

D) Benefits of the Hadīth:

- 1- Legality of Talbiya in the aforementioned form.
- 2- Permissibility of appropriate increase.
- 3- The great meaning expressed by this Talbiya.

- 4- Asserting the expected generosity of His Almighty Allāh to those who perform this Talbiya in response to His invitation to them.

E) Note:

For what he said:

وَ كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ فِيهَا

‘Abdullāh ibn ‘Umar used to add to it ... Etc.

This is mentioned in Muslim’s Book. It is mentioned also in another narration from Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) that ‘Umar Ibn Al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) also used to add to the Talbiya. So, Ibn ‘Umar followed his father in this addition.

Fourth Ḥadīth

212 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَ لَيْلَةٍ إِلَّا وَ مَعَهَا حَرَمَةٌ)). وَ فِي لَفْظِ الْبُخَارِيِّ : ((لَا تُسَافِرُ مَسِيرَةَ يَوْمٍ إِلَّا مَعَ ذِي مَحْرَمٍ)).

212- Narrated Abū Hurayrah (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) said, "It is impermissible for a woman who believes in Allāh and the Last Day to travel for one day and night except with a Mahram." In Sahih Al-Bukhārī, it says, "She should not travel

for one-day distance unless she is accompanied by someone who is a Mahram to her.”¹³

¹³ - Narrated by Al-Bukhārī, Number 1036, Chapter of "In how far distance, Salah can be shortened?" In Muslim, its number is 1338, Chapter of "Travel of a woman for Hajj or for something else."

Ibn Qudamah, (رَحِمَهُ اللهُ) said, "The Mahram is the woman's husband or any male relative (from lineage, breast feeding, in-laws or her stepson) that she can never marry such as her father, son, brother and so on. This is due to what Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as saying,

لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا إِلَّا وَ مَعَهَا أَبَوْهَا أَوْ ابْنُهَا أَوْ زَوْجُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا .

"It is not lawful for a woman believing in Allah and the Hereafter to undertake a journey extending over three days or more, except that she is in the company of her father, or her son, or her husband, or her brother, or any other Mahram."

Related by Muslim. Ahmad said that the woman's stepfather is her Maharm too and the man can travel with the mother of a boy that he found. A man can be a Mahram to his mother-in-law in the obligatory Hajj only. Al-Athram said that this is because the mother-in low is not included among the women mentioned in the Ayat,

"and not to reveal their adornment except to their husbands."
(Sūrah Al-Nūr 24:31).

As for men who may be allowed to marry her in special conditions such as her slave and her sister's husband, they are not Mahrams. "Al-Mughni" (3/98)."

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Shaykh Muḥammad Saleh Al-‘Uthaymīn, (رحمته الله) was asked this question: A middle-aged well-mannered lady from Saba’ wanted to perform the obligatory pilgrimage but she has no Mahram. Among the well-known and well-mannered men in the same town,³ there was a man who intended to perform Hajj with some of his prohibited-to-marry women. Is it allowed for that lady to perform Hajj with that well-mannered man because she has no Mahram, provided that she is wealthy? Kindly, give us the right Fatwa, May Allah bless you, because we are in dispute about this matter with some of our friends.

Shaykh Al-‘Uthaymīn answered: This lady is not allowed to perform Hajj without a Mahran even in the company of other women and an honest man, because the Prophet (صلى الله عليه وسلم) delivered a speech and said,

“It is impermissible for a woman to travel except with a Mahram.”

Then a man stood up and said, "O, Messenger of Allah, my wife left for Hajj and I am ordained for the battle of (so and so)." The Prophet (صلى الله عليه وسلم) said,

“Go and perform Hajj with your wife.”

The Prophet (صلى الله عليه وسلم) did not enquire about if the woman would be safe or not, or if she is accompanied with other women and honest men or not although the situation requires it since that man is ordained for a battle. Instead, the Prophet (صلى الله عليه وسلم) ordered him to leave the battle and to accompany his wife for Hajj. Islamic scholars said that if a woman does not have a Mahram, then she is not required to perform the obligatory Hajj even if she died, and it is not allowed that Hajj can be done on her behalf from her inheritance, because she is not required. Allah, the Exalted and Glorious, obligated Hajj for the able ones only, while such a lady is unable because she has no Mahram. Fatawa of Ibn Othaymeen (2/592).

Explanation

The Narrator: Abū Hurayrah (رضي الله عنه). His biography is mentioned in Ḥadīth number (168).

A) Topic of the Ḥadīth:

the legal ruling of woman's traveling without a Mahram.

B) Explanation of the vocabulary:

(For a woman): A female human being, particularly, an attractive woman that draws the attention of men with sexual desire.

(The Last Day): Day of Judgment, in which there will be either reward or punishment for the good deeds or sins committed in this world. This sentence is added to urge women to avoid traveling without a Mahram and that doing so is a faith requirement.

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(For one day and night): the distance that can be walked during the period of one day and night.

(Mahram): her husband or any male relative (from the lineage, breastfeeding, in-laws or her stepson) that she can never marry to him such as her father, son, brother and so on. The role of the Mahram, in this case, is to protect the woman from any harassment or abuse.

C) General Explanation:

Due to the weakness of the woman in relation to religion and emotional matters and due to her vulnerability to being easily deceived, and since traveling has its own effects on the traveler's psychological condition, any woman needs someone in traveling to protect her during the trip. In this Ḥadīth, Abū Hurayrah (رضي الله عنه) informed us that The Prophet (صلى الله عليه وسلم) made it totally forbidden for any woman who believes in Allāh and the Last Day to travel for one day and night except with a Mahram to protect her honor and dignity against any harassment or Abuse from any aggressor or criminal. Therefore, the Mahram must be a wise grown-up man to be able to perform this noble mission.

D) Benefits of the Hadīth:

- 1- Forbidding the woman from traveling for one day and night without a Mahram.
- 2- Woman’s traveling without a Mahram is a violation of faith in Allāh and the Hereafter.
- 3- There is no difference if the traveling women are beautiful or not, regardless if she is traveling for Hajj or for any other purpose.
- 4- A woman that does not have a Mahram is not required to perform obligatory Hajj because she is not able as per Shari‘ah.
- 5- The perfection of Islamic Shari‘ah and its eager concern to protect honors of people and to avoid improper acts.
- 6- Faith in Allāh and the hereafter requires submission to Allāh’s legislation and observing His limits.
- 7- Using the most powerful wording to affect the addressee.

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E) Notes:

First: his saying,

“In Sahih Al-Bukhārī, it says, “She should not travel for a day long distance unless she is accompanied by someone who is a Mahram to her.”

I did not find the version reported by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) in this particular wording in Sahih all-Bukhārī. However, this does not contradict with mentioning (Day and night) together because we can say a day or night but we mean both day and night.

Second: in this Ḥadīth, forbidding woman traveling without a Mahram is conditioned by a period of a day and night. However, there is more than that in other Ḥadīths; two, three days and even more are reported. In short, the tone of generalization found in this Ḥadīth, regardless of time, is better for precautionary measures.

Third: both of the third and the fourth Ḥadīth do not match with the subject of this chapter. It is possible that the author made a suitable interpretation, but it was lost.

CHAPTER ON *FIDYAH* (COMPENSATION)

Fidyah here refers to the compensation that is imposed as a result of leaving one of the obligations of Hajj or committing a prohibition during the state of *'Iḥrām*. It is called *Fidyah* (lit. rescuing) because it saves a person from the consequential penalty.

The First Hadīth

213 - عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ : جَلَسْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ ، فَسَأَلْتُهُ عَنِ الْفِدْيَةِ ، فَقَالَ : نَزَلَتْ فِيَّ خَاصَّةً ، وَهِيَ لَكُمْ عَامَّةً ، حَمَلْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقَمَلَ يَتَنَائَرُ عَلَى وَجْهِهِ ، قَالَ : ((مَا كُنْتُ أَرَى الْوَجَعَ بِكَ مَا أَرَى)) أَوْ : ((مَا كُنْتُ أَرَى الْجَهْدَ بَلَّغَ بِكَ مَا أَرَى ! أَتَجِدُ شَاءَةً ؟)) قُلْتُ : لَا ، قَالَ : ((فَصُمْ ثَلَاثَةَ أَيَّامٍ ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ)) . وَ فِي رِوَايَةٍ : فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ

يُطْعَمَ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ، أَوْ يَهْدِيَ شَاةً أَوْ
يُصُومُ ثَلَاثَةَ أَيَّامٍ.

213- ‘Abdullāh ibn Ma`qil is reported as saying, “I sat once with Ka`b ibn ‘Ujrah (رَضِيَ اللَّهُ عَنْهُ). I asked him about the *Fidyah*. He answered, “It was sent down concerning me specifically, but it generally addresses all of you as well. Then he said, “I was carried to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and lice were falling over my face. He said, “I did not know that you are suffering to that extent.” Or, “I did not know that your disease is hurting you as much as what I see. Can you afford a sheep?” I said, ‘No.’ He then said, “Fast three days or feed six poor people, half a *Sa`* each.” According to another narration, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered him to feed six poor people with one *Faraq* (a measurement equal to three *Sa`s*) of food, slaughter a sheep or fast for three days.¹⁴

¹⁴ - Related by al-Bukhārī: (1719) and Muslim: (1201).

Explanation

The Narrator:

- 1- ‘Abdullāh ibn Ma`qil ibn Muqarrin Al-Muzany. He is from Kufah. He is a trustworthy prominent *tabi`ee* (successor). He died at the end of the caliphate of Mu`awiyah (ﷺ).
- 2- Ka`b ibn `Ujrah ibn Umayyah Al-Quda`y. He was an ally of Al-Ansar (supporters). He witnessed the Battle of Hudaibiyyah, and his hand was cut in one of the battles. He lived in Kufah and died in Madīnah in 51 A.H., aging seventy-five years old.

A) Topic of the Hadīth:

The *Fidyah* for cutting off one’s hair while in a state of *‘Ihrām*.

B) Explanation of the Vocabulary:

(It was sent down concerning me specifically): This is because the verse of *Fidyah* was revealed because of him.

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(But it generally addresses all of you): Means that the ruling is applicable to all people and is not limited to his specific case.

(I was carried to the Prophet): Means that his relatives carried him to the Prophet (ﷺ) during the Battle of Al-Hudaybiyyah in 6 A.H.

(Lice (pl. of louse): Refers to a type of small insect that lives on the bodies of people or animals mostly because of lack of cleanliness.

(Or, "I did not know that your disease...): Although the wording of the two narrations is slightly different — due to the doubt of one of the narrators — they are similar in meaning.

(Can you afford a sheep?): The Prophet (ﷺ) here inquires whether this is within the ability of Ka`b.

(A sheep): It applies for a male or a female, sheep or goat.

(Poor people): Those who do not have enough provisions for themselves and their families.

(Half a Sa`): *Sa`* here refers to a measurement during the lifetime of the Prophet (ﷺ) that equals 2040 grams of good wheat.

(Faraq): Is a measurement equal to three *sa`s*.

(Slaughter a sheep): i.e. to offer its meat as a form of charity to the poor.

C) General Explanation:

‘Abdullāh ibn Ma`qil, a *Tabi`ee*, tells us that he once sat with K`ab ibn `Ujrah to ask him about the meaning and cause of revelation of the *Ayah* on *Fidyah*. The *Ayah* in question reads,

“...And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a compensation of fasting [three days] or charity or sacrifice...” [*Sūrah Al-Baqarah* 2:196].

Ka`b told him the reason why it was revealed. During the Battle of Hudaibiyyah, Ka`b was carried to the Prophet (ﷺ) while lice were falling over his face because of a

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certain illness. On seeing him, it seems that the Prophet (ﷺ) was surprised with him and said,

“I did not know that your disease is hurting you as much as what I see.”

Then he asked him whether it was within his financial ability to sacrifice a sheep. The answer was in the negative. Therefore, Allāh (Exalted be He) revealed the Ayah to give three options: fasting, charity or sacrifice. To explain this, the Prophet (ﷺ) detailed that fasting should be for three days, charity should be feeding six poor people half a Sa` each and sacrifice should be slaughtering a sheep and offering its meat as a form of charity to the poor.

D) Benefits of the Hadīth:

- 1- The *Salaf* (righteous predecessors) were keen to understand the Qur’ān through exploring the reasons why *Ayahs* were revealed.
- 2- It is permissible for a person in a state of *’Ihrām* to shave off their head for a valid excuse.

- 3- If a person in a state of *’Iḥrām* shaves off their head, even for a valid excuse, *Fidyah* is compulsory.
- 4- The *Fidyah* entailed on a person who shaves off their head while in a state of *’Iḥrām* is three options: fasting for three days, feeding six poor people half a *Sa`* each or slaughtering a sheep and offering its meat as a form of charity to the poor.
- 5- The *Fidyah* entailed for doing something prohibited is to be paid where it was committed.
- 6- The state of *’Iḥrām* is highly respectable.
- 7- The Shari‘ah (Islamic law) is so easy that it made permissible while in a state of *’Iḥrām* to do something otherwise banned if there is a valid excuse so as not to cause difficulty.
- 8- Although the *Ayah* in question is revealed concerning a specific occasion, its coverage goes beyond that specific occasion.
- 9- The Sunnah details the Qur’anic *Ayahs* of abstract connotation.

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10-It is permissible to openly express embarrassing actions in an educational context. In this regard, Ka`b Said, “...while lice are falling over my face.”

11-The Prophet (ﷺ) knows nothing of the unseen except that which Allāh told him.

E) Note:

Apparently, the structure of the above narration gives the impression that the author attributes the second narration to ‘Abdullāh ibn Ma’qil, which is not true. It is, however, reported on the authority of `Abdul-Rahman ibn Abū Layla. In fact, the author quoted it because it explicitly provides the two options: feeding the poor or fasting. Actually, the narration of Muslim makes it clear why the Prophet (ﷺ) made only two options.

On seeing him, the Prophet (ﷺ) asked him whether if he is financially able to provide for slaughtering a sheep or not. When he answered in the negative, the *Ayah* was later revealed. Thereafter, the Prophet (ﷺ) informed him of the two options: fasting or feeding the poor.

Apparently, he did not mention the sacrifice, because it was included in the question above; thus, repeating it would be redundant.

CHAPTER ON THE SANCTITY OF MAKKAH

Sanctity of Makkah: means that Makkah has to be sanctified and glorified.

Makkah is the name of the country which Allāh made secure, in which not only people feel safe for their lives and properties but also its animals and trees are granted the same sanctity. It was called *Makkah* because it suffers from a lack of water provisions. Linguistically speaking, it is derived from the root word "*imtakka*." When used in the following context, "*imtakka al-tiflu labana ummihi*", it means a suckling child emptied all the milk in his mother's breast.

The First Hadīth

214 - عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعُثُ الْبُعُوثَ إِلَى مَكَّةَ أَذِّنْ لِي أَيُّهَا الْأَمِيرُ أَحَدْتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَدِ مِنْ يَوْمِ الْفَتْحِ، فَسَمِعْتُهُ أَذْنًا، وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، إِنَّهُ حَمَدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ " إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِأَمْرِي يَوْمُنِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ ". فَقِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمَرُو قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًا، وَلَا فَارًّا بِدَمٍ، وَلَا فَارًّا بِحَرْبَةٍ.

214- Abū Shurayh Al-`Adawi reported that he said to `Amr b. Sa`id ibn al-`As when he was sending troops to Makkah, "Let me tell you something, O Commander, which Allāh's Messenger (ﷺ) said on the day following the Conquest (of Makkah); which my ears heard and my heart retained, and my eyes saw as he spoke it.

He praised Allāh and extolled Him and then said, "Allāh, not men, has made Makkah sacred; so it is not permissible for any person believing in Allāh and the Last Day to shed blood in it, or lop a tree in it. If anyone seeks a concession on the basis of the fighting of Allāh's Messenger (ﷺ) in it, tell him that Allāh permitted His Messenger, but not you. He gave him permission only for an hour on one day, and its sacredness was restored on that very day exactly as it was yesterday. Let him who is present convey the information to him who is absent."

It was said to Abū Shurayh, "What did `Amr say to you? He said, "I am better informed of that than you, Abū Shurayh, but the sacred territory does not grant

protection to one who is disobedient, or one who runs away after shedding blood, or an outlaw.¹⁵

Explanation

The Narrator: His name is Abū Shurayh Khuwaylid ibn ‘Amr Al-Khuza‘i (رضي الله عنه). He embraced Islam before the conquest of Makkah, and he was the flag bearer of the Khuza‘ah tribe on that day. He was one of the wise persons of Madīnah. He was eloquent and a brave advocate of Allāh’s cause fearing no blame of a critic in this regard. He died in Madīnah in 68 AH.

A) Topic of the Hadīth:

The Sanctity of Makkah.

B) Explanation of the Vocabulary:

(‘Amr): He is the son of Sa‘id ibn Al-‘As ibn Umayyah, the Umayyad Qurashite known as *Ashdaq* because he had big jawbones and he used to speak loudly. He neither belongs to the *Sahabah* (Companions) nor those who followed them

¹⁵ - Related by al-Bukhārī: (104) and Muslim: (1353).

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in good deeds as stated by the author of Fath Al-Bary. Rather, he was a disobedient and arrogant tyrant.

In 60 AH, Yazid ibn Mu`awiyah appointed him as the ruler of Madīnah besides Makkah. He arrived in Madīnah during the month of Ramadan to take charge. Later, Yazid deposed him as the ruler of Madīnah and Makkah in 61 AH. During the caliphate of `Abdul-Malik, the latter appointed him as the ruler of Damascus when he set out for a battle. However, `Amr betrayed `Abdul-Malik, dominated the city, fortified himself therein and robbed all the money in the public treasury. When `Abdul-Malik learned about the betrayal, he came back and besieged Damascus. Applying a certain trick, `Abdul-Malik finally killed him in 69 AH.

(When he was sending troops to Makkah): This means that `Amr was preparing to send troops from Madīnah to Makkah to fight against `Abdullāh ibn Al-Zubayr, who refused to pay the oath of allegiance to Yazid ibn Mu`awiyah and sought protection in the Sacred House (Makkah).

(Let me tell you something): means give me the permission to tell you.

(Commander): ruler.

(My heart has retained): Means that he memorized it by heart.

(My eyes saw as he spoke it): Means that he was an eyewitness of the speech.

(He praised Allāh and extolled Him): Means that the Prophet (ﷺ) began with ascribing all the traits of perfection to Allāh out of love of Allāh and glorification to Him, as He is Perfect in traits and the Grantor of bounties.

(Makkah): here refers to the sanctuary as a whole.

(Made Makkah sacred): Means that he designated it to be a sanctuary that has to be exalted.

(Not men): Means that had people were the ones who made it sacred, perhaps they would have violated or change it. The purpose of the sentence “**Allāh, not men, has made Makkah sacred**” is to sanctify and exalt Makkah.

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(The purpose of the qualifying sentence, “believing in Allāh and the Last Day): explained above on explaining Ḥadīth No. (212), is to instruct people not to commit things prohibited in Makkah, such as shedding blood or cutting trees. Thus, this phrase implicitly states that abstaining from such things is a prerequisite of perfect faith.

(To shed blood in it): Means to kill anybody therein.

(Trees): Refer to any plant that has a stalk.

(If anyone seeks a concession on the basis of the fighting of Allāh’s Messenger in it): Means if any person took the fighting of Allāh’s Messenger during the conquest of Makkah as a pretext.

(Tell him that): Means to refute his argument.

(For an hour on one day): Means for a specific period during the day. In fact, the conquest of Makkah extended from sunrise till the `Asr (afternoon) prayer.

(On the very day like that of yesterday): Refers to the day preceding the day on which the conquest took place.

(Let him who is present convey the information to him who is absent): Means that those who witnessed the speech has to convey its message to those who did not listen to the speech.

(It was said to Abū Shurayh): The one who asked is anonymous.

(What did ‘Amr say to you?): Means an inquiry about ‘Amr’s reaction to this great Ḥadīth.

(I am better informed of that than you): Means I have more knowledge than you have as regard to the ruling on sending troops to fight in Makkah.

(The sacred territory): Refers to the whole land included in the sanctuary.

(Who runs away after shedding blood): Refers to a fugitive who is subject to the capital punishment.

C) General Explanation:

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Mu`awiyah ibn Abū Sufyan pledged allegiance to his son Yazid and people followed him in the same fashion. Most people pledged allegiance to Yazid with the exception of some people including ‘Abdullāh ibn Al-Zubayr (رَضِيَ اللَّهُ عَنْهُ). When Yazid succeeded his father to the throne, ‘Abdullāh ibn Al-Zubayr sought refuge in Makkah. Yazid then ordered his governor of Hejaz `Amr ibn Sa`id Al-Ashdaq, who was in Madīnah, to dispatch troops to fight against ‘Abdullāh ibn Al-Zubayr in Makkah if he insisted on refusing to pledge allegiance.

In this Ḥadīth, Abū Shurayh tells us that he conveyed to `Amr while he was dispatching troops to Makkah, the command of Allāh’s Messenger ordered is to convey. Yet, he delivered the advice gently requesting the permission to speak first, because he politely wanted to the ruler to accept his advice. In doing so, he asserted that he heard the speech directly, not through a narrator, from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He also stressed that he memorized it by heart with no misunderstanding or forgetfulness. He, in addition, eye-witnessed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while delivering the speech, i.e. when there is nothing to obstruct the vision. No doubt, seeing the speaker face-to-face improves one’s understanding.

The Prophet (ﷺ) usually commences his speeches with praising and extolling Allāh. Thereafter, he addressed the sanctity of Makkah pointing out that it is made sacred by Allāh not by people. He also stated that prohibition of fighting or cutting trees therein is a part of the sanctity concept. Accordingly, it is impermissible for any person believing in Allāh and the Last Day to shed blood or lop a tree therein.

He also taught people how to refute the argument of a person who deems fighting in Makkah permissible based on what the Prophet (ﷺ) did. Such an argument should be refuted as follows: It is Allāh — the sovereign — who permitted for His Messenger only to do so. Nevertheless, the Prophet (ﷺ) was not given an absolute permission; he was rather permitted only for such a part of the day as it was necessary. To explain, it was extremely necessary to clear Makkah of polytheism and polytheists and make it a purely Islamic country. After this temporary period, Makkah became sacred again and will continue as such; as made by Allāh until the Day of Judgment.

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For emphasizing the importance of the sacredness of Makkah, the Prophet (ﷺ) ordered all those who were present to convey it to those who were not. Since Abū Shurayh (رضي الله عنه) was present, he was duty-bound to convey it to `Amr ibn Sa'īd. However, arrogance prevented `Amr from conforming with the truth. Using a groundless argument, `Amr said, "I am better informed of that than you, Abū Shurayh, but the sacred territory does not grant protection to one who is disobedient —referring allegedly to `Abdullāh ibn Al-Zubayr — or one who runs away after shedding blood, or an outlaw."

D) Benefits of the Hadīth:

- 1- Shurayh is held in high esteem since he fearlessly confronted the ruler with the truth.
- 2- Advice should be given to rulers in such a polite manner as may be agreeable to them.
- 3- The Sahabah conformed to the state authority even if the ruler is disobedient.

- 4- Any argument should be supported by necessary evidence; especially as far as important issues are concerned.
- 5- It is commendable to deliver a speech, when necessary, in order to preach or give a ruling.
- 6- It is commendable to begin a Khutbah with praising and extolling Allāh.
- 7- Makkah’s sanctity is highly respectable since it is made sacred by Allāh not by people.
- 8- Abidance by Allāh’s rulings is a prerequisite of believing in Allāh and the Last Day.
- 9- Belief in Allāh and the Hereafter is the strongest deterrent from violating Allāh’s prohibitions.
- 10-Fighting is prohibited in the *Haram* of Makkah.
- 11-Loping trees are prohibited in the *Haram* of Makkah.
- 12-Specific rulings are authentically proven to have been restricted to the Prophet (صلى الله عليه وسلم).

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- 13-The Prophet (ﷺ) was permitted to fight in Makkah for a part of the day to save it from polytheism and polytheists.
- 14- Actions of the Prophet (ﷺ) are to be followed unless they are proven to be peculiar to him.
- 15-Sharī'ah-based evidence has a binding authority. This is based on the command in the Ḥadīth, "...tell him that Allāh permitted His Messenger, but not you."
- 16-Some Sharī'ah rulings were the object of abrogation as dictated by divine wisdom.
- 17- *Abrogation* may take place twice regarding the same ruling. To clarify, fighting in Makkah was initially prohibited, then it was made lawful to the Prophet (ﷺ) during the time of the conquest, and finally it was prohibited again.
- 18- It is obligatory on those who know a certain ruling of Sharī'ah to convey it to others.

- 19- *Ḥadīth-ul-Aḥad* (a Ḥadīth which at some point in the chain has only a single narrator) - provided that the narrator is trustworthy - has a binding authority as far as religious matters are concerned.
- 20-The Prophet (ﷺ) is superbly eloquent and effective public speaker.
- 21-A Sharī‘ah evidence cannot be opposed by personal opinion.
- 22-Arguing with holders of different opinions should not be done with the intention of humiliating them if they showed stubbornness. In the Ḥadīth, Abū Shurayh made no reaction to `Amr ibn Sa`id’s stubbornness as he showed opposition to the instructions of the Prophet (ﷺ).

E) Note:

`Amr ibn Sa`id’s argument that “...but the sacred territory does not grant protection to a disobedient...” is not quoted from the Prophet (ﷺ) or from any of the *Sahabah*. Rather, it reflects no more than a personal opinion of `Amr

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that apparently runs counter to the instructions of the Prophet (ﷺ) conveyed to him by Abū Shurayh. In fact, he only said so to justify dispatching troops to the Safe Country (Makkah) to fight against ‘Abdullāh ibn Al-Zubayr, who sought refuge therein. According to ‘Amr’s claim, he is a rebel, and thus, the sacredness of Makkah grants him no protection.

The sound scholarly opinion is that the *Haram* of Makkah grants protection to any person who seeks refuge therein. Actually, Allāh made Makkah a resort, and security for people and whoever enters it shall be safe. Thus, it is impermissible to fight or kill any person who sought refuge in it. Rather, he should be besieged and confined till he goes out. After that, the legal ruling can be enforced. However, if a person commits an act entailing a capital punishment inside the *Haram*, the due penalty should be enforced even inside the *Haram*, since he violated the sanctity of the *Haram*, and thus became liable for the penalty.

The Second Ḥadīth

215- عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَوْمَ الْفَتْحِ فَتَحَ مَكَّةَ " لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتَنْفِرْتُمْ
فَانْفِرُوا ". وَقَالَ يَوْمَ الْفَتْحِ فَتَحَ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ
يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ
وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ
فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنْفَرُ
صَيْدُهُ وَلَا يُلْتَقِطُ لِقَطْعِهِ إِلَّا مَنْ عَرَفَهَا وَلَا يُحْتَلَى خِلَاةً ". فَقَالَ
الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ . فَقَالَ "
إِلَّا الْإِذْخِرَ " .

215- Ibn ‘Abbas (رضي الله عنه) narrated that Allāh’s Messenger (صلى الله عليه وسلم) said on the day of the conquest of Makkah, “There is no emigration after the conquest, but there are Jihād and good intentions. And when you are called for Jihād, you

should come out at once." Allāh's Messenger (ﷺ) also said, on the day of the conquest of Makkah, "Allāh has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Makkah) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its animals should not be chased, its fallen property (i.e. *Luqata*) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allāh's Messenger (peace be upon)! Except the *Idhkhir*, because it is used by the goldsmiths and by the people for their houses." On that the Prophet (ﷺ) said, "Except the *Idhkhir*."¹⁶

¹⁶ - Related by al-Bukhārī: (112) and Muslim: (1353).

Sheikh of Islam ibn Taymiyyah (may Allah have mercy on him) said, "This emigration (Hijrah) was prescribed when Makkah and suchlike countries were lands of disbelief. On the contrary, faith was in Madinah, and hence emigration from the land of disbelief to the land of Islam was made obligatory for those who can do so. After Makkah was conquered and Arabs embraced Islam, it turned into a land of belief. Thus, the Prophet said, "No emigration after the conquest." Actually, describing some countries with disbelief, belief or and so on is not an everlasting one but rather a temporary description depending on the population. Any country

Explanation

The Narrator: ‘Abdullāh ibn ‘Abbas (رضي الله عنه). His biography is previously mentioned in Ḥadīth No. 166.

A) Topic of the Ḥadīth:

Sanctity of Makkah and the ruling on emigration from it after the conquest.

B) Explanation of the Vocabulary:

(Al-‘Abbās): His biography is previously mentioned in Ḥadīth No. 170.

(On the day of the conquest of Makkah): Means during the time of the conquest, probably on the first or second day as in the previous Ḥadīth reported on the authority of Abū Shuraih.

with a pious population is considered a land of Allah's allies at that specific time. Any country with a disbelieving population is considered a land of disbelief at that specific time. Once any of such countries is inhabited by a different type of population, the description will differ to suit them." Majmu‘ Al-Fatawa (18/281).

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(Emigration): Linguistically: to move out of a place. Legislative meaning is to leave the countries of disbelievers.

(But there is Jihad and good intentions): Means what remains is Jihad and good intentions. Jihad means exerting efforts to raise high the word of Allāh, whether through fighting or otherwise. Good intention means doing all acts with the intention of showing submission to Allāh and for good purposes.

(And when you are called for Jihād): The caller here is the ruler or the one to whom he delegated his powers in this regard.

(Allāh has made this town a sanctuary): This means that Allāh made Makkah (i.e. the whole area of the *Haram*) sanctuary, in the sense that it has to be respectable and held in great esteem.

(Since the day He created the Heavens and the Earth): Means that the point of time at which Makkah started to be made a sanctuary is as old as the creation of Heavens and the Earth, and it is thus unknown.

(The “Heavens”): Refer to the seven heavens created in layers as preserved ceiling that cannot be entered unless with permission from Allāh (Exalted be He).

(The “Earth”): Refers to the seven earths created in layers. Allāh (Exalted be He) said,

“It is Allāh who has created seven heavens and of the earth, the like of them.” [*Sūrah Al-Talāq* 65:12]

The highest of these layers is the one we live on. In this regard, the Prophet (ﷺ) said,

“Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection).” (Related by Al-Bukhārī).

(So, it is a sanctuary): is used to confirm the sanctity of Makkah and emphasize its continuity.

(The Day of Resurrection): is the day when people are brought again to life from death. It is named as such

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because people are resurrected to stand before the Lord of the Worlds for just reckoning.

(For an hour by daytime) is previously explained in Ḥadīth No. 214.

(Its thorny bushes should not be cut.) Reference is made specifically here for thorny trees because they constitute the majority of Makkah's trees or to refer with greater reason to non-harmful trees.

(Game): Refers to all lawful animals of prey who are wild by nature like rabbits and pigeons.

(Announce it publicly): Means to search for its owner.

(Idhkhir): is a type of odorous grass, [sometimes known in English as camel grass], which is closely related to lemon grass.

(Idhkhir is "used by the goldsmiths"): To kindle fire to heat the iron with it.

(It is also used “by the people for their houses): As they place it in the ceilings between wood panels to prevent mud from penetrating them.

C) General Explanation:

‘Abdullāh ibn ‘Abbas tells us that the Prophet (ﷺ) said to people on the day of the conquest of Makkah, **“There is no emigration after the conquest.”** This means that it is no longer permissible to emigrate from Makkah as it became a Muslim country. There remain only Jihād and good intention. Ordering them to go out for Jihād, the Prophet (ﷺ) pointed out that doing so should be in obedience to Allāh, His Messenger and those in authority. Then, the Prophet (ﷺ) highlighted the sanctity of Makkah stating that Allāh has made it sacred since the day He created the Heavens and the Earth and that it will remain so as ordained by Allāh till the Day of Resurrection. Moreover, fighting in it has never been made permissible for anyone before the Prophet (ﷺ) but was made permissible for the Prophet (ﷺ) only for a part of the daytime for the necessity of clearing it from polytheism and polytheists.

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Then he stressed the sacredness of Makkah through using another emphatic sentence to denote confirmation and continuity till the Day of Resurrection. Then he stated the manifestations of sacredness, i.e. prohibition of cutting its trees, chasing its game, uprooting its grass or picking up lost objects without searching for the owner. However, Al-`Abbas asked the Prophet (ﷺ) to permit them to uproot the Idhkhir plant based on the justification that people need it for kindling fire and making house ceilings. Therefore, the Prophet (ﷺ) permitted them to do so.

D) Benefits of the Hadīth:

- 1- The Prophet (ﷺ) is keen to convey rulings to people in their respectively suitable time.
- 2- It is impermissible to emigrate from Makkah after the conquest. By way of analogy, the same applies to all non-Muslim countries that turned into Muslim countries.
- 3- It is inferred implicitly from the Hadīth that Makkah will never become a non-Muslim country that has to be migrated from.

- 4- Jihad will remain in effect even if the great cities of disbelief is conquered till the religion of Allāh becomes dominant.
- 5- The Ḥadīth indicates that paying special attention to one's intention, whether relating to Jihad or otherwise, is one of the good deeds.
- 6- It is obligatory to go out for Jihad if those in authority gave such an order.
- 7- Makkah is sacred and sanctified.
- 8- Makah's sacredness is as old as the creation of the heavens and the earth and will remain sacred till the Day of Resurrection.
- 9- Heavens and the Earth are created beings, i.e. they were created from non-existence.
- 10- Fighting in Makkah is impermissible.¹⁷

¹⁷ See the footnote of the benefit no. 10, Hadith no. 214.

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- 11-Fighting in Makkah was made lawful exclusively to the Prophet (ﷺ) only during the time of the conquest, bearing in mind that it was for saving Makkah from polytheism and polytheists.
- 12-Permissibility under the state of necessity should be dealt with in proportion to its measure.
- 13-Specific rulings are authentically proven to have been peculiar to the Prophet (ﷺ).
- 14-Some Shari'ah rulings were the object of abrogation¹⁸ as dictated by divine wisdom.
- 15-Loping trees, even as harmful as thorny trees, is prohibited in the *Haram* of Makkah.
- 16-It is impermissible to chase its game or, and with greater reason, causing it more harm or killing it.

¹⁸ See the footnote of the benefit no. 16, Hadith no. 214.

17-It is impermissible to pick up its lost objects except for someone who announces it publicly (i.e. always searches for its owner).¹⁹

18-No matter how long a finder of *Luqatah* announces it publicly, it never becomes their property.

19-It is impermissible to uproot its green grass with the exception of *Idhkhir*.

20-It is permissible to uproot dry grass.

21-It is permissible to uproot grass and trees planted by people since they are their property.²⁰

22-Al-‘Abbas ibn ‘Abdul-Muttalib did people a great favor when he asked the permission to uproot *Idhkhir* knowing it is direly needed by people.

¹⁹ The wisdom behind that is increasing the feeling of safety of personal property in Makkah. If people perceive that they will not own a *Luqata* even if they announce it, they will not take it. Thus, they will leave it as it is, which will make it easy for its owner to find it.

²⁰ The preponderant view based on what is indicated by the Hadith is that if someone owns a game while in a place outside the *Haram*, and then takes it into the *Haram*, it is not obligatory for him to set it free, because it is his own property. The Hadith thus indicates that the prohibited game to hunt is that of Makkah.

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23- A Mufti or a person in authority should be asked to revise their decisions if they have negative effects on people's needs.

24- A speaker may make an exception even if it is based on a request from others.

CHAPTER ON THE PERMISSIBILITY OF KILLING SOME ANIMALS

The author compiled this chapter to highlight the types of animals that can be killed in the *Haram*. Having quoted the Ḥadīths indicating the sanctity of Makkah and those explanatory Ḥadīths indicating the impermissibility of cutting its trees and grass and chasing its game, the author deemed it relevant to follow them with Ḥadīths indicating the permissibility of killing certain types of animals therein.

The First Ḥadīth

216- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ وَالْحِدَاةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ)) . وَ لِْمُسْلِمِ: ((يُقْتَلُ خَمْسٌ فَوَاسِقٍ فِي الْحِلِّ وَ الْحَرَمِ)).

216- It is reported on the authority of `A'ishah (رَضِيَ اللَّهُ عَنْهَا) that the Messenger of Allāh said, "There are five animals all of which are vermin to be killed inside the sanctuary: Crow, kites, vicious dogs, mice, and scorpions." According to the narration of Muslim, the beginning of the Ḥadīth reads, "There are five kinds of vermin to be killed out and inside the *Haram*." ²¹

²¹ Related by Al-Bukhārī (1732) and Muslim (1198).

The following are some pieces of wisdom why Allah created some animals that are harmful for humans. First, people should perceive Allah's perfect Ability to create the two opposites: beneficial and harmful, fruitful and

Explanation

The Narrator: ‘A’ishah, the Mother of the Believers (ﷺ). Her biography is previously mentioned in Ḥadīth No. 178.

A) Topic of the Ḥadīth:

Permissibility of Killing Some Animals in the *Haram*.

B) Explanation of the Vocabulary:

(Animals): Refer to all kinds of beasts including birds.

(Vermin): are harmful.

detrimental. Second, people should resort to Allah to protect them against the evil of such animals through uttering His remembrance and abiding by the worldly protective measures He ordered them to abide by. Third, human beings should realize how weak they are in front of Allah's Might and Power and even in front of the power of some of His creatures. Fourth, people should learn from this that they should avoid harming other people. Since people instinctively hate such animals because they are harmful, people should avoid harming others so that they might not hate them likewise. Fifth, people should get rid of material as well as immaterial harmful things. This is in addition to other supreme wisdom that materialize the Divine Names: The Wise, the All-Knowing.

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(The boundaries of the *Haram* of Makkah): They vary in distance from the center of the town, viz, the Ka`ba. The longest is 11 miles from the side of Batn Uranah, and the shortest is 3 miles from the side of al-Tan'eem. It was called *Haram* (lit. inviolable) because it has to be exalted and respected.

(Crow): is a well-known bird. In the narration of Muslim, it is restricted to the kind named *Al-Abqa`*, i.e. the one that has white spots on its back or belly.

(Kite): is a wild bird that lives on dead bodies of animals and small birds and animals.

(Scorpion): A small animal related to spiders that have two front claws and a curved tail with a poisonous stinger at the end.

(Mouse): A small animal that picks up gold opens containers to eat the food therein and digs the walls.

(Vicious dogs): are those dogs that cause injuries using their canines and clutches.

C) General Explanation:

In this Ḥadīth, the Mother of the Believers `A'ishah (رَضِيَ اللَّهُ عَنْهَا) tells us the prophetic commands regarding killing these types of harmful animals whether out or inside the *Haram*. Although the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) defined only five types, perhaps this is also applicable to all other animals that cause similar harmful effects. To clarify, the analogy should be drawn between crows and kites and other animals that similarly steals fruits and properties. By the same token, the analogy should be drawn between a scorpion and other similarly poisonous animals. Likewise, the analogy should be drawn between mice and other animals that champ clothes, dig walls or spoil foods. The same applies to vicious dogs.

D) Benefits of the Ḥadīth:

- 1- People were they in a state of 'Iḥrām or not, are required to kill these five types of animals whether in or outside the *Haram*.
- 2- They are to be killed even if they are still young taking into account their potential harm.

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- 3- The justification for this ruling is their being vermin. Therefore, the ruling is applicable to all other types of animals that cause harm even if they are not inherent in them.
- 4- Islam combats harm and aggression even if committed by animals.
- 5- Islamic legislation is perfect since it provides for putting an end to corruptors.

CHAPTER ON ENTERING MAKKAH AND OTHER RELATED RULINGS

The author (may Allāh be Merciful with him) included under this chapter the Ḥadīths indicating the explanation of how to enter Makkah and other related rulings such as entering the Ka`bah, offering *Salah* (prayer) therein and the how-to of *Tawāf* (circumambulating the Ka`bah).

The First Ḥadīth

217- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ
وَعَلَى رَأْسِهِ الْمَغْفِرَ ، فَلَمَّا نَزَعَهُ ، جَاءَهُ رَجُلٌ
فَقَالَ : ابْنُ خَطْلٍ مُتَعَلِّقٌ بِأُسْتَارِ الْكَعْبَةِ فَقَالَ
: ((أَقْتُلُوهُ)) .

217- It was narrated from Anas ibn Mālik (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) entered Makkah in the years of the conquest wearing a helmet. When he took it off, it was said, "Ibn Khatal is hanging on to the drapes of the Ka`bah." He said, "Kill him." ²²

²² Related by Al-Bukhārī (1748) and Muslim (1357).

Al-Khattaby said, "The Prophet (peace be upon him) killed him because of the evil acts he committed against Islam. This indicates that the Haram does not protect or postpone the time of executing what is obligatory." Subul Al-Salam (4-54).

On the day of the Conquest of Makkah, the Messenger of Allah [peace be upon him] granted safety to everyone, except four men and two women. He said, 'Kill them, even if you find them hanging on to the covers of

Explanation

The Narrator: Anas ibn Malik (رَضِيَ اللَّهُ عَنْهُ). His biography is previously mentioned in Ḥadīth No. 176.

A) Topic of the Ḥadīth:

Ruling on entering Makkah without *Ṭhrām*.

B) Explanation of the Vocabulary:

Ka'bah. (They were) 'Ikrimah ibn Abi Jahl, 'Abdullah ibn Khatal, Miqyas ibn Subabah and 'Abdullah ibn Sa'd ibn Abi As-Sarh. 'Abdullah ibn Khatl was caught while hanging on to the covers of Ka'bah. Sa'id ibn Huraith and 'Ammar ibn Yasir both rushed toward him, but Sa'id, who was the younger of the two, reached there before 'Ammar; and he killed him. Miqyas ibn Subabah was caught by the people in the marketplace, and they killed him. 'Ikrimah fled to the sea, and he was caught in a storm. The crew of the ship said, 'Turn sincerely toward Allah, for your (false) gods cannot help you at all in this situation.' 'Ikrimah said, 'By Allah, if nothing came to save me at sea except sincerity toward You, then nothing else will save me on land. O Allah, I promise You that if You save me from this predicament, I will go to Muḥammad [SAW] and put my hand in his, and I am sure that I will find him generous and forgiving."

So he came, and accepted Islam. 'Abdullah (ibn Sa'd) ibn Abi Sarh hid in the house of 'Uthman ibn 'Affan, and when the Messenger of Allah [SAW] called the people to give their Oath of Allegiance, he brought him, and made him stand before the Prophet [SAW]. He ('Uthman) said, 'O Messenger of Allah! Accept the allegiance of 'Abdullah.'" He raised his head and looked at him three times, refusing his allegiance each time, then he accepted his allegiance after the third time. `Awn Al-Ma'bood (7/248).

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(Ibn Khatal): His name is `Abdul-`Uzza ibn Khatal. Khatal's name is `Abd Manaf, who belongs to the tribe of Banu Tamim. His nickname is Ibn Khatal, and his name is `Abdullāh. The Messenger of Allāh sent him out as a Zakah collector. He sent with him a man at his service from the tribe of Khuz'ah, whom he attacked and killed. So, he apostatized and fled. He had two lady singers who used to satirize the Messenger of Allāh in their songs. On the day when Makkah was conquered, the Messenger of Allāh said, **"Whoever enters the House (Ka`bah) is safe."** Thus, Ibn Khatal tried to exploit this chance, entered the Masjid and hanged on the drapes of the Ka`bah seeking refuge therein. However, this availed him nothing, since his faults were too grave to be forgiven.

(In the years of the conquest): The conquest of Makkah took place on 20th of Ramadan in 8th A.H.

(The purpose of entering Makkah wearing a helmet) is to refer to the fact that he was not in a state of *'Ihrām*. The helmet is a protective head cover against arrows made of hard material.

(When he took it off): This signals the end of the battle.

(It was said to him): Perhaps the one who said this is Abū Barzah Al-Aslamy as he is the one who killed bin Khatal.

(Drapes of the Ka`bah): Refer to the piece of cloth that is used to cover the Ka`bah. Isma`il (ﷺ) was the first to cover the Ka`bah with drapes. During the lifetime of the Prophet (ﷺ) and the era of rightly-guided caliphs, it used to be covered with fine cotton clothes (*qabati*) and Yemeni clothes. The first to cover it with silk was Mau`awiyah. However, all this information is controversial. During the Jahiliyyah (pre-Islamic ignorance) and early Islam, it used to be covered on the 10th of Muharram. However, this later changed into the Day of Sacrifice.

(Ka`bah) was named as such due to its height.

C) General Explanation:

When Quraysh broke its reconciliation treaty with the Prophet (ﷺ), he went out to them in Ramadan, 8th AH, along with an army of ten thousand soldiers. Thus, Allāh helped him conquer Makkah. In the Ḥadith, Anas

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(ﷺ) tells us that the Prophet (ﷺ) entered it while wearing the war uniform with the helmet on his head, i.e. not in a state of *Ihrām*. When the fighting was over, the Prophet (ﷺ) took off the helmet so that people would feel safe. It was then announced that whoever enters the Masjid or His house refraining from fighting is safe. However, about ten persons including Ibn Khatal were excluded from this safety promise, because their faults are too grave to be forgiven. Nevertheless, he hanged on the drapes of the Ka`bah seeking refuge therein. The Prophet (ﷺ) ordered the Sahabah to kill him. Abū Barzah Al-Aslami was the first to reach and then killed him.

D) Benefits of the Hadīth:

- 1- It is permissible to enter Makkah without *Ihrām* for a person who wants to perform neither Hajj nor *Umrah* (minor pilgrimage).
- 2- “While wearing the helmet” teaches us that taking protective measures does not go against *Tawakkul* (reliance and trust on Allāh).

- 3- If someone is sentenced to be killed inside the Haram, nothing can protect him even hanging on the drapes of the Ka`bah.
- 4- Ka`bah is held in great esteem by Muslims.
- 5- News about criminals is to be reported to those in authority so that legal rulings can be enforced on them.
- 6- It is permissible to cover the Ka`bah with a cloth.

The Second Ḥadīth

218- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ مِنْ كَدَاءِ
، مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ ، وَخَرَجَ مِنَ
الثَّنِيَّةِ السُّفْلَى .

218- ‘Abdullāh ibn ‘Umar (رضي الله عنهما) reported that
Allāh’s Messenger (صلى الله عليه وسلم) entered Makkah from
Kada’ (a mountain) from the highest Thaniya which
is at Al-Batha’ and left Makkah from the low
Thaniya.²³

Explanation

The Narrator: ‘Abdullāh ibn ‘Umar (رضي الله عنهما). His
biography is previously mentioned in Ḥadīth No. 172.

²³ Related by Al-Bukhārī (505) and Muslim (1257).

A) The topic of the Ḥadīth: From where to enter and leave Makkah.

B) Explanation of the Vocabulary:

(Entered Makkah): This means during the year of the conquest or the year of the farewell Hajj. According to the wording of another narration, “used to enter,” it seems that it was his habit. Kada’ is a mountain located on the upper end of Makkah near Al-Hujun.

(Thaniyya): is a route between two mountains that is a little bit high.

(The highest Thaniya): is often called Ray` Al-Hujun.

(Al-Batha’): a large dry riverbed whose ground is full of small stones. It is a well-known place in Makkah known also as Al-Abtah.

(The low Thaniyya): is the one located at the lowest end of Makkah near Bab Al-Shubaikah; now known as Ray` Al-Rassam.

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C) General Explanation:

While performing the rituals of Hajj, the Prophet (ﷺ) used to leave Makkah from a direction that is different from the one he took while entering. In this Ḥadīth, ‘Abdullāh ibn ‘Umar (رضي الله عنهما) tells us that the Prophet’s way into Makkah was different from his way out. He entered from the highest entrance of Makkah through a *Thaniyya* or a mountainous route called Kada’ and left from the lowest part of Makkah through a *Thaniyya* called Kuda. Using different routes as such has the purpose of propagating the rituals and accustoming oneself to move while performing acts of worship.

D) Benefits of the Ḥadīth:

- 1- It is commendable to enter Makkah from the highest entrance and leave it from the lowest.
- 2- There is wisdom behind all Islāmic legislations.

The Third Ḥadīth

219 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ :
دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ ، وَ
أُسَامَةُ ابْنُ زَيْدٍ ، وَبِلَالٌ ، وَ عُثْمَانُ بْنُ طَلْحَةَ ،
فَأَغْلَقُوا عَلَيْهِمُ الْبَابَ ، فَلَمَّا فَتَحُوا كُنْتُ أَوَّلَ
مَنْ وَلَجَ ، فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ هَلْ صَلَّى رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : نَعَمْ ، بَيْنَ
الْعَمُودَيْنِ الْيَمَانِيِّينَ .

219- It is narrated on the authority of ‘Abdullāh ibn ‘Umar that Allāh’s Messenger (ﷺ) entered the Ka’bah along with Usamah ibn Zayd, Bilal and ‘Uthman ibn Talha. They closed the door from within, and, once they opened it, I was the first to get inside and meet Bilal. I asked him, “Did Allāh’s

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Messenger (ﷺ) perform prayer inside? He said, "Yes, he performed prayer between these two Yemenite pillars (pillars situated towards the side of Yemen).²⁴

Explanation

The Narrator: ‘Abdullāh ibn ‘Umar (رضي الله عنه). His biography is previously mentioned in Ḥadīth No. 172.

A) Topic of the Ḥadīth:

Ruling on entering the Ka`bah and offering *Salah* therein.

B) Explanation of the Vocabulary:

(Usamah ibn Zayd): His biography is previously mentioned in Ḥadīth No. 206.

(Bilal ibn Rabah Al-Habashī): He was one of the first earliest to be persecuted for embracing Islām. Umayyah [his master] would take Bilal out in sizzling noon and made him lay his back against the sand. To intensify the pain,

²⁴ Related by Al-Bukhārī (505) and Muslim (1329).

Umayyah would bring a boulder and place it on his stomach to press him down on the grilling sand. He did all of that so that Bilal might renounce the faith and embrace the worship of their idols. In exchange, Bilal would voice, "He is only One (God), He is only One (God)." Passing by him while under torture, Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) bought and freed him out of sympathy.

Bilal then emigrated to Madīnah where he kept company of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) appointed him as his *Mu'adhin* (caller to Prayer) because he was endowed with a sweet and strong voice. He witnessed the Battle of Badr and other battles with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). After the death of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), Bilal abstained from calling to *Salah* and joined forces in their Jihad on Levant, where he died in 20th AH.

(ʿUthman ibn Talhah ibn Abū Talhah): He is one of the key bearers of Ka`bah. He embraced Islam during the truce of Al-Hudaybiyyah and migrated to Madīnah in the company of Khalid ibn Al-Walid. He witnessed the conquest of Makkah and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) handed him the keys of the Ka`bah. He resided in Madīnah where

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he died. It is also said that he returned to Makkah. He died in 42nd AH.

C) Explanation of the Vocabulary:

(Allāh's Messenger (ﷺ) entered the Ka'bah): This took place during the years of the conquest.

(They closed the door): The one who is closing the door was `Uthman ibn Talhah.

(He observed prayer between these two Yemenite pillars): There was a number of pillars inside the Ka'bah at that time. With two pillars on the right, one on the left and the others behind, the Prophet performed *Salah* while in such a position. Nowadays, it has only three pillars.

D) General Explanation:

`Abdullāh ibn `Umar (رضي الله عنهما) tells us that the Prophet (ﷺ) entered the Ka'bah²⁵ on the year of the conquest of Makkah along with three of his Companions. They were

²⁵ Entering the Ka'bah and offering Salah therein are independent acts of Sunnah. They do not belong to the rituals of Hajj or `Umrah.

Usamah ibn Zayd, who was riding behind the Prophet (ﷺ) on the camel, Bilal, who kept the company of the Prophet (ﷺ) being his *Mu'adhin*, and ‘Uthman ibn Talhah, who was the key holder of the Ka`bah.

They closed the door so that they might not be bothered by the crowds of people. Then, the Prophet (ﷺ) offered *Salah*. Once they opened the door, ‘Abdullāh was the first to enter upon them. He then asked Bilal if the Prophet (ﷺ) offered *Salah* inside. Bilal answered in the affirmative. Moreover, Bilal specified the place where the Prophet (ﷺ) offered *Salah* to be between the two Yemenite pillars. In another narration, he gave more details stating that he offered a two-*rak`ah* (unit of prayer) *Salah* toward the direction of the entrance leaving the space of three arms between him and the opposite wall.

E) Benefits of the Hadīth:

- 1- It is permissible to enter the Ka`bah and offer *Salah* therein.
- 2- It is permissible to perform obligatory *Salah* inside the Ka`bah. Actually, obligatory *Salah* is permissible

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wherever supererogatory *Salah* is permissible unless there is a proof supporting otherwise.

- 3- It is permissible for an individual to perform *Salah* between two pillars.
- 4- A wall for *Sutrah* (barrier placed in front of a person praying) is better than a pillar.
- 5- It is permissible to close the door of the Ka`bah when necessary.
- 6- *Hadīth-ul-Ahad* (a *Hadīth* which at some point in the chain has only a single narrator) - provided that the narrator is trustworthy - has a binding authority as far as religious matters are concerned.
- 7- The Sahabah were keen to know the acts of the Prophet (ﷺ) to follow his example.

The Fourth Ḥadīth

220 - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ
جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ فَقَالَ : إِنِّي لَأَعْلَمُ
أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ ، وَلَوْ لَا أَنِّي رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُكَ مَا
قَبَّلْتُكَ .

220- It is reported that ‘Umar ibn Al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) kissed the Black Stone and said, ‘I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kissing you, I would not have kissed you.”²⁶

Explanation

²⁶ Related by Al-Bukhārī (1520) and Muslim (1270).

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The Narrator: `Umar ibn Al-Khaṭṭāb (رضي الله عنه). His biography is previously mentioned in Ḥadīth No. 170.

A) Topic of the Ḥadīth:

Ruling on kissing the Black Stone.

B) Explanation of the Vocabulary:

(The Black Stone): is a well-known stone in the eastern corner of the Ka`bah.

(Kissed the Black Stone) means touched it with his lips out of love and exaltation of Allāh.

(I know) reflects certainty and surety.

(Can neither benefit nor harm anyone) indicates that he was not kissing it out of fearing its harm or aspiring for its benefit.

(The conditional clause, "I would not have kissed you") means that I only kiss because I saw the Prophet (صلى الله عليه وسلم) kissing you.

C) General Explanation:

To be a true servant of Allāh (Exalted be He), a person has to show both inward and outward submission to Him and to His rulings, regardless whether they know the wisdom behind them or not. In fact, it is difficult to perceive the wisdom behind some of the rituals of Hajj. In such a case, only submission to Allāh’s *Sharī‘ah* is required. As for kissing the Black Stone, the only possible wisdom is expressing love and exaltation to Allāh. To perform this ritual, a Muslim is only required to conform with the *Sharī‘ah* and follow the example of the Prophet (ﷺ) bearing in mind that the Black Stone neither harms nor benefits.

This is what the commander of the Believers ‘Umar ibn Al-Khaṭṭāb declared in this Ḥadīth. He kissed the Black Stone and said, “I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allāh’s Messenger (ﷺ) kissing you, I would not have kissed you.”

D) Benefits of the Ḥadīth:

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- 1- It is permissible to kiss the Black Stone while performing *Tawāf*.
- 2- Kissing it should not be done with the purpose of fearing its harm or aspiring for its benefit; rather, it should be done out of full submission to Shari‘ah and following the example of the Prophet (ﷺ).
- 3- Acts of the Prophet (ﷺ) are examples to be followed unless they are proven to be peculiar to him.
- 4- Muslims are required to comply with the Shari‘ah commandments submissively even if they do not know the wisdom behind them.
- 5- Kissing stones and solid objects other than the Black Stone is *Bid`ah* (innovation in religion).
- 6- If a Muslim does a certain good act that may appear bad, he has to clear the contingent confusion.
- 7- ‘Umar ibn Al-Khattab (رضي الله عنه) is held in high esteem as he was keen to safeguard monotheism.

- 8- It is permissible to describe the Stone in the Ka`bah as the Black Stone, in contrary to those pedants who describe it as *Al-As`ad* (the happiest).

The Fifth Ḥadīth

221 - عَنْ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ مَكَّةَ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدُمُ عَلَيْكُمْ قَوْمٌ وَهَنَتْهُمْ حُمَى يَشْرِب، فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ . وَلَمْ يَمْنَعُهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمْ .

221- ‘Abdullāh ibn ‘Abbas (رضي الله عنه) reported, “Allāh’s Messenger (صلى الله عليه وسلم) and his Companions came to Makkah. Thereupon the polytheists (of Makkah) said, “There would come to you people whom the fever of Yathrib (Madīnah) has made weak. Thereupon Allāh’s Messenger (صلى الله عليه وسلم) ordered them to perform *Ramal* (walk with swift pace) in first three circuits and walk ordinarily between the two corners (Yamani Corner and the Black Stone). He (the Prophet) did not command them (the

Muslims) to walk quickly in all the circuits out of kindness to them.²⁷

Explanation

The Narrator: ‘Abdullāh ibn ‘Abbas (رضي الله عنه). His biography is previously mentioned in Ḥadīth No. 166.

A) Topic of the Ḥadīth:

Ramal in *Tawāf*: its ruling, wisdom, and how it is done.

²⁷ Related by Al-Bukhārī (1525) and Muslim (1266).

The Sheikh of Islam ibn Taymiyyah said, "*Ramal* then would serve the same purpose as does Jihad. Thus, some earlier scholars thought it does not belong to the rituals of Hajj since the purpose behind legislating it is no more existent. However, the Prophet (peace be upon him) and the *Ṣaḥābah* are authentically reported while performing Hajj to have performed *Ramal* beginning and ending with the Black Stone and completed *Ramal* between the two corners.

Thus, they exceeded the distance of *Ramal* they observed during the ‘Umrah of *al-Qada’*. Actually, they performed *Ramal* during the Farewell Hajj while they were absolutely safe, taking into account that all those who performed this Hajj with the Prophet were protected. This indicates that *Ramal* became a recommendable act of Hajj. Although firstly enacted for the purpose of Jihad, later it became one of the rituals of Hajj. The same is reported regarding the *Sa’y* of Hajar (i.e. Prophet Ibrahim’s wife) on stoning with the pebbles and slaughtering the lamb. These acts initially had a certain purpose, but later Allah enacted them as rituals and acts of worship. However, such a change can only happen pursuant to Allah’s enactment and commands." Majmu‘ Al-Fatawa (17/481)

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B) Explanation of the Vocabulary:

(Allāh's Messenger (ﷺ) and his Companions came to Makkah): This took place during the `Umrah in Dhul-Qa`dah, 7th AH, named as *al-Qada'*. The number of the *Sahabah* who accompanied the Prophet (ﷺ) during this `Umrah is said to be about two thousand to the exclusion of women and children.

(Fever): a disease that causes the body to be hot.

(Yathrib): was the name of Madinah during the Jahiliyyah. It was the Prophet (ﷺ) who changed it in the Ḥadīth that reads,

“They used to say, ‘Yathrib,’ but it is Madīnah.”

(Related by Al-Bukhārī and Muslim). The fever of Madīnah is an illness that would infect all its inhabitants. The Prophet (ﷺ) supplicated Allāh to make Madīnah healthy and move its fever to Al-Juhfah, which was a non-Muslim area at that time.

(Circuits): are the rounds of *Tawāf* each beginning from and ending with the *black stone*.

C) General Explanation:

‘Abdullāh ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُمَا) tells us that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions came to Makkah to perform *al-Qada’ ‘Umrah* in Dhul-Qa’dah, 7th AH. Thereupon, the polytheists said to one another, “There would come to you people whom the fever has made weak.” Actually, they said so out of rejoicing over the misfortune of Muslims. They sat near Al-Marwah to watch closely those so-called weak people. However, Allāh (Exalted be He) informed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of what they said. He, therefore, ordered them to perform *Ramal* (walk with swift pace) so that polytheists would get annoyed when they see their strength.

Ramal was ordered to be in the first three circuits, which was enough to fulfill the purpose. Actually, he did not order them to perform *Ramal* in all the circuits out of mercy upon them. He then ordered them to walk ordinarily between the two corners (Yamani Corner and the Black Stone) because polytheists will not see them there as they would be behind the Ka’bah. Thus, the purpose of

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annoying the polytheists was fulfilled without causing any hardship to Muslims. Praise be to Allāh, the Lord of the Worlds.

D) Benefits of the Hadīth:

- 1- It is permissible to perform Ramal in the first three circuits of Tawāf of arrival, with the exception of the distance between the two corners²⁸.
- 2- The reason for enacting it is annoying the polytheists through showing off strength.
- 3- It is permissible to annoy the polytheists using each and every method.
- 4- The Prophet (ﷺ) is merciful with his *Ummah* (the Muslim nation).

²⁸ Note: In this Hadith, the Prophet (peace be upon him) ordered the Sahabah to walk between the two corners in the first three rounds of *Tawaf* that contain *Ramal*. However, this is abrogated by the fact that the Prophet (peace be upon him) is authentically reported to have performed Ramal during the whole three rounds even between the two corners, bearing in mind that this is the last of the two practices of the Prophet (peace be upon him).

- 5- The polytheists are sworn enemies of Muslims as they rejoiced over Muslims' misfortune.
- 6- It is permissible to quote the sayings of others even if they were impermissible. In this Ḥadīth, Ibn ‘Abbas quoted the polytheists as saying,

“There would come to you people whom the fever of Yathrib (Madīnah) has made weak.”

The Sixth Ḥadīth

222 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ
: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، حِينَ
يَقْدُمُ مَكَّةَ ، إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا
يَطُوفُ يَخْبُ ثَلَاثَةَ أَشْوَاطٍ

222- ‘Abdullāh ibn ‘Umar (رضي الله عنهما) reported, “I saw that when Allāh’s Messenger (صلى الله عليه وسلم) came to Makkah and kissed the Black Stone. In the first circumambulation, he moved quickly [in the first] three circuits. ²⁹

Explanation

The Narrator: ‘Abdullāh ibn ‘Umar (رضي الله عنهما). His biography is previously mentioned in Ḥadīth No. 172.

²⁹ Related by Al-Bukhārī (1526) and Muslim (1261).

A) Topic of the Hadīth:

Which *Tawāf* should *Ramal* be performed at?

B) Explanation of the Vocabulary:

(Kissed the Black Stone): Scholars view that he first caught it with his hands. However, some scholars view that he just touched it.

(Three circuits) means the first three full circuits. We have already explained the meaning of circuit in Hadīth No. 221.

(moved quickly) indicates *Ramal*.

C) General Explanation:

‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) tells us that he saw that when Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to Makkah and kissed the Black Stone. In the first circumambulation, he moved quickly [in the first] three circuits out of seven circuits.

D) Benefits of the Hadīth:

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- 1- It is permissible to perform *Ramal* in the first three circuits of the *Tawāf* of arrival.
- 2- Although the reason for enacting *Ramal* exists no more, its ruling remains effective to remind us of that reason.
- 3- It is permissible to kiss the Black Stone.
- 4- It is permissible to describe the Stone as Black.

The Seventh Ḥadīth

223 - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ،
قَالَ : طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
حُجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ ، يَسْتَلِمُ الرُّكْنَ
بِمُخَجِّنٍ .

223- It is reported that ‘Abdullāh ibn ‘Abbas said,
“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed the
Tawāf at the Farewell Pilgrimage on a Camel and
touched the corner (Black Stone) with a crooked
stick.³⁰

Explanation

The Narrator: ‘Abdullāh ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُمَا). His
biography is previously mentioned in Ḥadīth No. 166.

³⁰ Related by Al-Bukhārī (1530) and Muslim (1272).

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A) Topic of the Hadīth:

Ruling on performing *Tawāf* while riding a camel.

B) Explanation of the Vocabulary:

(Performed the circumambulation): This was during *Tawāf-ul-Ifadah* (final obligatory circumambulation around the Ka`bah in Hajj) after `Eid-ul-Adha (the Festival of the Sacrifice).

(Farewell Pilgrimage): is the Hajj of the Prophet (ﷺ) in 10th AH. Actually, this was the only Hajj the Prophet (ﷺ) performed after emigration to Madīnah. It was given that name because the Prophet (ﷺ) paid farewell to people during it in the Hadīth that reads,

لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا .

“Perhaps I might not see you again after this year.”

(A crooked stick): is a stick with a crooked head a rider uses to direct his mount and to pick up with it his luggage among other purposes.

C) General Explanation:

‘Abdullāh ibn ‘Abbas (رضي الله عنه) tells us that the Prophet (صلى الله عليه وسلم) performed *Tawāf-ul-Ifadah* while riding a camel so that he can be as high as possible to be seen by people in order that they follow his example and ask him. In fact, people surrounded him in large numbers enough to block him from moving smoothly. As he was on the camel, it was not feasible for him to touch the Black Stone with his hands. Therefore, he touched it with the crooked stick in his hands (may the صلى الله عليه وسلم).

D) Benefits of the Hadīth:

- 1- It is permissible to perform *Tawāf* while riding when necessary or needed.
- 2- It is permissible to touch the Black Stone with a stick or the like, in case touching it with the hand is infeasible, on condition that it hurts nobody.
- 3- The Prophet’s (صلى الله عليه وسلم) perfect morals mercy upon his *Ummah*.

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- 4- It is permissible to take a clean animal into the Masjid so long as this hurts no person.
- 5- The urine and dung of camels are pure.

The Eighth Ḥadīth

224 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ
: لَمْ أَرِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ
الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينَ .

224- It is reported that ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) said, “I have never seen the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) touch any other part of the Ka`bah except the two corners [i.e. the Black Stone and the Yemeni corner].

31

Explanation

The Narrator: ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا). His biography is previously mentioned in Ḥadīth No. 172.

A) Topic of the Ḥadīth:

³¹ Related by Al-Bukhārī (1531) and Muslim (1267).

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Ruling on touching the corners of the Ka`bah.

B) Explanation of the Vocabulary:

(The two corners): are the Black Stone and the Yemeni corner. Opposite to them are the Levantine and western corners. The first is in the northern east of the Ka`bah next to the Black Stone and the second is to the west of the Ka`bah next to the Yemeni corner.

C) General Explanation:

‘Abdullāh ibn ‘Umar, one of the most faithful observer of the Prophet’s actions, tells us that he has never seen the Prophet (ﷺ) touch (place his hands on) any other part of the Ka`bah except the two corners: The Black Stone and the Yemeni corner. This means that he did not touch the Levantine nor the western corners. The wisdom behind doing so, Allāh knows best, is that they are not from among the bases of Ka`bah built by Ibrahim (ﷺ). To clarify, when Quraysh rebuilt the Ka`bah, they ran out of expenditure. Therefore, they wrecked the *Black Stone* and thus excluded about 6.5 arms of the total space of Ka`bah.

D) Benefits of the Hadīth

- 1- It is permissible to touch the Black Stone and the Yemeni corner while circumambulating the Ka`bah.
- 2- It is not permissible to touch any of the corners or walls of Ka`bah except the two Yemeni corners.
- 3- The *abstentions* of the Prophet (ﷺ) is a part of the Sunnah equally like his acts. If there is a chance for the Prophet (ﷺ) to do something at his time but he still did not do it, this indicates that he abstained from it.

CHAPTER ON TAMATTU` HAJJ

Linguistically: Tamttu` means doing something enjoyable. Its legislative meaning is: it has many indications including a Hajj-related indication, which is the subject matter here. Thus, *Tamattu` Hajj* means combining Hajj and `Umrah with a break in-between during the months of Hajj.³²

³² The months of Hajj are Shawwal, Dhul-Qa`dah and Dhul-Hijjah.

The First Ḥadīth

225 - عَنْ أَبِي جَمْرَةَ نَصْرُ بْنُ عِمْرَانَ الضَّبْعِيِّ
قَالَ : سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْمُتْعَةِ ، فَأَمَرَنِي بِهَا
، وَ سَأَلْتُهُ عَنِ الْهَدْيِ ، فَقَالَ : فِيهِ جُزُورٌ ، أَوْ بَقَرَةٌ
، أَوْ شَاةٌ ، أَوْ شِرْكٌ فِي دَمٍ ، قَالَ : وَ كَانَ نَاسٌ
كَرِهُوهَا ، فَزِمْتُ فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ إِنْسَانًا
يُنَادِي : حَجٌّ مَبْرُورٌ وَ مُتْعَةٌ مُتَقَبَّلَةٌ ، فَأَتَيْتُ ابْنَ
عَبَّاسٍ فَحَدَّثْتُهُ ، فَقَالَ : اللَّهُ أَكْبَرُ ، سُنَّةُ أَبِي
الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ .

225- Abū Jamrah Nasr ibn `Imran Al-Dab`i said, "I asked Ibn `Abbas about *Tamattu` Hajj*. He ordered me to perform it. I asked him about the *Hadi* (sacrifice)." He said, "You have to slaughter a camel, a cow or a sheep, or you may share the *Hadi* with

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others." It seemed that some people disliked it (*Tamattu` Hajj*). I slept and dreamt as if a person was announcing, "Hajj Mabruur (acceptable) and accepted Mut`ah (*Tamattu` Hajj*)." I went to Ibn `Abbas and narrated it to him. He said, "*Allāhu Akbar* (Allāh is the Greatest). (That was) the Sunnah of Abū Al-Qāsim (i.e. Prophet).³³

Explanation

The Narrator: Abū Jamrah Nasr ibn `Imran Al-Dab`i (may Allāh be Merciful to him). He is a well-known *tabi`ee*. He transmitted Ḥadīths from a number of *Sahabah* and many people transmitted Ḥadīths from him. He is a trustworthy and reliable narrator. He lived in Khurasan and died in 128th AH.

A) Topic of the Ḥadīth:

Ruling on *Tamattu` Hajj*.

B) Explanation of the Vocabulary:

³³ Related by Al-Bukhārī (1603) and Muslim (1242).

(Ibn ‘Abbās): ‘Abdullāh ibn ‘Abbas (رضي الله عنه). His biography is previously mentioned in Ḥadīth No. 166.

(About *Tamattu` Hajj*) means about ruling on it. We have defined it above.

(About the *Hadi*) means the sacrifice Allāh made obligatory on the one who performs *Tamattu` Hajj* stated in the *Ayah* that reads,

“...then whoever performs ‘umrah [during the hajj months] followed by hajj [offers] what can be obtained with ease of sacrificial animals.” [Sūrah Al-Baqarah 2:196].

No doubt, it is offered to get closer to the Beloved One (Allāh) and thus resembles a gift to the beloved person.

(Share the *Hadi*) means have a one-seventh share of a camel or a cow.

(Some people disliked it) including ‘Umar, ‘Uthman and ‘Abdullāh ibn Al-Zubayr. They disliked *Tamattu` Hajj*.

(Hajj Mabruṛ) means your Hajj meets the requirements of Shari‘ah’s.

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(Accepted `Umrah) means that is accepted by Allāh.

(I went to Ibn `Abbas and narrated it to him.) i.e. the dream.

(Abū al-Qāsim) is the nickname of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and Al-Qāsim is his eldest son.

C) General Explanation:

Abū Jamrah Nasr ibn `Imran Al-Dab`i (may Allāh be Merciful to him), who is a well-known *tabi`ee* tells us that he asked `Abdullāh ibn `Abbas about the ruling on *Tamattu` Hajj* because he performed it but some people told him not to do so. However, `Abdullāh ibn `Abbas ordered him to perform it. Nasr then asked him about the sacrifice obligatory for performing *Tamattu` Hajj*. Ibn `Abbas gave him one of four options: to slaughter a camel, a cow or a sheep, or may share the *Hadi* with others (i.e. have a one-seventh share of a camel or a cow). Nasr stated in the Ḥadīth that some people dislike *Tamattu` Hajj*. Actually, they feared that people will limit themselves to the `Umrah of *Tamattu` Hajj*, and thus the number of performers of

‘Umrah will decrease throughout the remainder of the year. However, Allāh (Exalted be He) supported the fatwa of Ibn ‘Abbas (رضي الله عنه) with the dream Nasr saw at night.

While asleep, a man came to him and announced, “Hajj Mabruṛ (acceptable) and accepted Mut‘ah (*Tamattu` Hajj*).” He then went to Ibn ‘Abbas and narrated the dream to him. He said, “*Allāhu Akbar*” out of happiness with the dream. Then Ibn ‘Abbas told him that this was the Sunnah of the Prophet (صلى الله عليه وسلم).

D) Benefits of the Hadīth:

- 1- *Tamattu` Hajj* is permissible.
- 2- It is the Sunnah of the Prophet (صلى الله عليه وسلم), as he ordered all those who had not brought *Hadi* (a sacrificial animal) with them to observe it.
- 3- The *Hadi* (sacrifice) obligatory for performing *Tamattu` Hajj* is one of four options: a camel, a cow or a sheep, one-seventh of a camel or a cow.

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- 4- Ibn `Abbas is held in high esteem since his fatwa concurred with the Sunnah in spite of the existence of other opposing views.
- 5- It is permissible to say *Allāhu Akbar* for exclamation, whether to express consent or denial.
- 6- The Ḥadīth recommends feeling happy with a dream that agrees with the Sunnah.
- 7- The Ḥadīth recommends feeling happy with being consistent with the truth.
- 8- It is permissible to nickname the Prophet (ﷺ) in the context of narrating something from him but not in contexts of calling him.
- 9- The *Salaf* (righteous predecessors) were keen to transmit knowledge.

The Second Ḥadīth

226 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ تَمَتَّعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ بِذِي الْحُلَيْفَةِ وَبَدَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَهَلَ بِالْعُمْرَةِ ثُمَّ أَهَلَ بِالْحَجِّ وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ وَمِنْهُمْ مَنْ لَمْ يُهْدِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَالَ لِلنَّاسِ " مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ أَهْدَى فَلْيُطْفِئِ بِالْبَيْتِ وَبِالصَّافَا وَالْمَرْوَةِ وَلْيَقْصِرْ وَلْيَحْلِلْ ثُمَّ لِيَهْلَ بِالْحَجِّ ثُمَّ لِيُهْدِ وَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ " . فَطَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ حَبَّ ثَلَاثَةَ

أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أَطْوَافٍ ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ
بِالْبَيْتِ فَصَلَّى عِنْدَ الْمَقَامِ رُكْعَتَيْنِ ثُمَّ سَلَّمَ فَأَنْصَرَفَ فَأَتَى الصَّفَا
فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ
مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ التَّحْرِ وَأَقَاصَ فَطَافَ
بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ .

226- ‘Abdullāh ibn ‘Umar (رضي الله عنهما) narrated that Allāh’s Messenger (صلى الله عليه وسلم) observed *Tamattu`* in the Farewell Hajj. He first put on *‘Ihrām* for *‘Umrah* and then for Hajj, and then offered animal sacrifice. He drove the sacrificial animals with him from Dhu’l-Hulaifa. Then, he commenced *‘Ihrām* of *‘Umrah* and thus pronounced *Talbiya* for *‘Umrah*. and then (put on *‘Ihrām* for Hajj) and pronounced *Talbiya* for Hajj.

The people performed *Tamattu`* in the company of Allāh’s Messenger (صلى الله عليه وسلم). They put on *‘Ihrām* for *‘Umrah* (first) and then for Hajj. Some of them

had sacrificial animals which they had brought with them, whereas some of them had none to sacrifice. So when Allāh’s Messenger (ﷺ) came to Makkah, he said to the people, “He who amongst you has brought sacrificial animals along with him must not treat as lawful anything which has become unlawful for him till he has completed the Hajj; and he, who amongst you has not brought the sacrificial animals should circumambulate the House, and walk between al-Safa and al-Marwa and clip (his hair) and put off the ‘Iḥrām, and then again put on the ‘Iḥrām for Hajj and offer sacrifice of animals.

But he who does not find the sacrificial animal, he should fast for three days during the Hajj and for seven days when he returns to his family. Allāh’s Messenger (ﷺ) circumambulated (the House) when he came to Makkah: he first kissed the corner (of the Ka`bah containing the Black Stone), then walked with swift pace in three circuits out of seven and walked in four circuits. And then when he had finished the circumambulation of the House, he performed two *rak`ahs* of prayer at the Station (of Ibrahim), and then pronounced Salaam (for concluding the *rak`ahs*), and departed and came to

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al-Safa and walked seven times between al-Safa and al-Marwa. After that he did not treat anything as lawful which had become unlawful till he had completed his Hajj and sacrificed his animal on the day of sacrifice (10th of Dhu'l-Hijja) and then went back quickly (to Makkah) and performed circumambulation of the House (known as *Tawāf-ul-Ifadah*); after which all that was unlawful for him became lawful; and those who had brought the sacrificial animals along with them did as Allāh's Messenger (ﷺ) had done.³⁴

³⁴ Related by Al-Bukhārī (1606) and Muslim (1227).

Tawaf on arrival at Makkah referred to in the Hadith is *Tawaf-ul-Ifadah*.

Al-San`any said, "This is also called the *Tawaf* of visiting. After performing it, all things considered impermissible under the state of *Ihram*, including sexual intercourse will be permissible. If a person throws the pebbles of `Aqabah and does not perform this *Tawaf*, all things will be permissible except sexual intercourse. This is one of the commendable acts indicated by this Hadith following the example of the Prophet (peace be upon him)." Subul Al-Salam (2/203).

The Hajj performed by the Prophet (peace be upon him) included six situations for supplicating Allah as stated by Ibn Al-Qayyim:

The First situation: On Safa.

He went out of the gate to Safa, and as he approached it, he recited, "*Verily as-Safa and Marwah are among the signs appointed by Allah*," (2:158), adding, "I begin with what Allah began." He first mounted as-Safa until he saw the House, and facing the Qiblah he declared the Oneness of Allah and glorified Him and said, 'La ilaha illa-llah wahdahu la sharika lahu, lahul mulk wa lahul hamd, wa huwa 'ala kulli shai'in qadeer, la ilaha illa-llahu wahdahu anjaza wa'dahu, wa nas ara 'abdahu, wa hazamal ahzaba wahdah' (There is no God worthy of worship but Allah, He is One, and has no partner. His is the dominion, and His is the praise and He has

Explanation

The Narrator: ‘Abdullāh ibn ‘Umar (رضي الله عنهما). His biography is previously mentioned in Ḥadīth No. 172.

Power over all things. There is no God worthy of worship but Allah alone, Who fulfilled His promise, helped His servant and defeated the confederates alone." He said these words three times making supplications in between.

The Second situation: On ‘Arafah. It is reported on the authority of Talha ibn ‘Ubaydullah ibn Kurayz that the Prophet (peace be upon him) said, "The best of supplication is the supplication of the Day of ‘Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa ‘alā kulli shai’ in qadīr)." Related by Malik in Al-Muwatta' (1/422) and Al-Tirmidhi (3579) and it was judged by Al-Albany as authentic in his "Al-Sahihah" (4/807).

The Fourth: In Muzdalifah. It was when he came to Al-Mash‘ar Al-Haram (The Sanctuary Landmark, which is a small mountain at al-Muzdalifah), he faced the Qiblah, and supplicated to Allah, Glorified Him, and pronounced His Uniqueness and Oneness. He kept standing until the daylight was very clear.

The fifth: At the first Jamrah. He would go ahead and stand facing the Qiblah with his hands raised, and invoke (Allah) as long as the time of reciting Surat al-Baqarah." Related by Al-Bukhārī (3/464), chapter on Hajj.

The sixth: At the second Jamrah.

He would come to the second Jamra (Al-Wusta) and stone it with seven small stones. Then he would stand facing the Qiblah with his hands raised to invoke (Allah). Then he would come to the Jamra near the ‘Aqaba (Jamrat-ul-‘Aqaba) and throw seven small pebbles; he then stood facing the Qiblah invoking Allah for as long as in the previous standing." The Hadith is in the same place as the previous one.

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A) Topic of the Ḥadīth:

Ruling on *Tamattu` Hajj* (combining Hajj and `Umrah with a break in-between).

B) Explanation of the Vocabulary:

(Farewell Hajj): We have already explained it in the explanation of Ḥadīth No. 223.

(Observed *Tamattu`*) means that he combined Hajj and `Umrah with a break in between.

(He drove the sacrificial animals with him). They were originally sixty-three camels but Ali (رَضِيَ اللَّهُ عَنْهُ) brought more to make them a hundred.

(Dhu'l-Hulayfa): is the *Miqat* (place of *Iḥrām*) for the people of Madīnah. We have already dealt with it in the explanation of Ḥadīth No. 207.

(Pronounced *Talbiya* for Hajj) means that he spoke loudly, "*labbayka `umratan wa hajja.*"

(And the people performed *Tamattu`*...): i.e. some of them.

(Some of them had sacrificial animals which they had brought with them): Those were Abū Bakr, ‘Umar and other wealthy *Sahabah*.

(Al-Safa): the well-known mountain that marks the beginning of *Sa`y* (going between Safa and Marwah during Hajj).

(Al-Marwah): the well-known mountain that marks the end of *Sa`y*.

(Hadi): a sacrificial animal including a camel, a cow, a sheep or one-seventh of a camel or a cow.

(During Hajj): The days of Hajj beginning with the day when he makes ‘Iḥrām for ‘Umrah and ending with the Days of *Tashriq* (11th, 12th, and 13th of Dhul-Hijjah).

(Station of ‘Ibrāhīm): is a stone that Ibrahim used to stand on while he was building the Ka`bah to build the upper parts.

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(His *Hadi*): are the sacrificial animals (one hundred camels) he offered. He slaughtered thirty out of them and `Ali completed the task.

C) General Explanation:

`Abdullāh ibn `Umar (رضي الله عنهما) tells us how the Prophet (صلى الله عليه وسلم) and those accompanying him performed the Farewell Hajj. He (صلى الله عليه وسلم) observed *Tamattu`* (combining Hajj and `Umrah with a break in between). He first put on *Ihrām* for `Umrah and then for Hajj and thus pronounced *Talbiya* for `Umrah, and then (put on *Ihrām* for Hajj) and pronounced *Talbiya* for Hajj saying, "*Labbayka `umratan wa hajja.*"

He drove the sacrificial animals with him from Dhu'l-Hulaifa (the *Miqat* of the people of Madīnah) so as to extol Allāh and manifest His rituals. Some of the people performed *Tamattu`* in the company of Allāh's Messenger (صلى الله عليه وسلم). Some of them had sacrificial animals which they had brought with them, whereas some of them had none to sacrifice. So, when Allāh's Messenger (صلى الله عليه وسلم) came to Makkah, he ordered those among them who has brought sacrificial animals along with him not to treat as

lawful anything which has become unlawful for him till he has completed the Hajj; and he, who among them has not brought the sacrificial animals should circumambulate the House, run between Al-Safa and Al-Marwa, clip (his hair) and put off the *'Iḥrām*, and then again put on the *'Iḥrām* for Hajj and offer sacrifice of animals obligatory for performing *Tamattu`* Hajj.

He who does not find the sacrificial animal should fast for three days during the Hajj and for seven days when he returns to his family. Thereafter, Allāh's Messenger (ﷺ) performed *Tawāf-ul-Qudum* (circumambulation around the Ka`bah upon arrival at Makkah) when he came to Makkah. He first kissed the Black Stone, then performed *Ramal* in three circuits and walked in the remaining four circuits. When he had finished the *Tawāf*, he observed a two-*rak`ah Salah* at the Station of 'Ibrāhīm and departed to perform the seven rounds of *Sa`y* (going between Safa and Marwah during Hajj) beginning with Al-Safa.

After that, he did not end the state of *'Iḥrām* - as he has brought the *Hadi* with him - till he had completed his Hajj and sacrificed his animal on the Day of Sacrifice (10th of Dhul al-Hijjah). Then he went back quickly to Makkah to perform *Tawāf-ul-Ifadah*, after which all that was unlawful

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for him became lawful but did not perform *Sa'y*. Moreover, those who had brought the sacrificial animals along with them did as Allāh's Messenger (ﷺ) had done.

D) Benefits of the Hadīth:

1. Combining Hajj and 'Umrah is called *Tamattu`*.
2. It is permissible to drive the *Hadi* from the *Miqat*.
3. It is permissible to raise one's voice while saying *Talbiya*.
4. It is permissible to announce the *'Ihrām* intention of both Hajj and 'Umrah.
5. A person who combines Hajj and 'Umrah should mention `Umrah before Hajj while making *'Ihrām*. He should say, "*Labbayka `umratan wa hajja.*"
6. Whoever brings *Hadi* with him has to remain in the state of *'Ihrām* till they slaughter it.
7. The time for slaughtering the *Hadi* begins with the Day of Sacrifice.

8. It is permissible for one who did not bring *Hadi* with him to make a break between Hajj and ‘Umrah and thus turns into *Tamattu’*.
9. Those who made such a break have to perform Hajj in the same year. The Prophet (ﷺ) said, “...then again put on the ‘Iḥrām for Hajj...”
10. Offering *Hadi* is obligatory on a performer of *Tamattu’ Hajj*. If they cannot afford it, they should fast for three days during Hajj and seven days when they return to their families.
11. Fasting consecutively the three and seven days is not a prerequisite.
12. It is better for a performer of *Tamattu’* to just clip his hair after ‘Umrah in order to save a part of his hair to be cut after Hajj.
13. It is commended to start with *Tawāf-ul-Ifadah* on arriving at Makkah while in a state of ‘*Iḥrām*.

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14. *Tawāf* should begin from the Black Stone. If a person starts as earlier as opposite to the door, the circuit will not be counted.
15. It is permissible to touch the Black Stone at the beginning of *Tawāf*.
16. It is permissible to perform Ramal in first three circuits of *Tawāf* and walk in the remaining four.
17. It is permissible to perform a two-*rak`ah* Salah at the Station of Ibrahim, preferably behind it.
18. *Sa`y* between Al-Safa and Al-Marwah is a ritual of Hajj.
19. The right procedure is to start from Al-Safa.
20. Both *Tawāf* and *Sa`y* consist of seven circuits.
21. *Sa`y* should take place after *Tawāf*.
22. The *Tawāf* of Hajj should be on the Day of Sacrifice.

23. It is enough for the one who combines Hajj and ‘Umrah to perform *Sa`y* only once for both of them.
24. It is enough for one who combines Hajj and ‘Umrah to perform *Sa`y* once only after *Tawāf-ul-Qudum*. Only after *Tawāf-ul-Ifadah*, all that was unlawful for him becomes lawful.

The Third Ḥadīth

227 - عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ ، مَا شَأْنُ النَّاسِ حَلَوْا مِنَ الْعُمْرَةِ وَلَمْ تَحِلَّ أَنْتَ مِنْ عُمْرَتِكَ ؟ فَقَالَ : ((إِنِّي لَبَدْتُ رَأْسِي وَ قَلَدْتُ هَدْيِي فَلَا أَحِلُّ حَتَّى أَنْحُرَ)) .

227- It is reported on the authority of Ḥafṣah, the Mother of the Believers, that she once said to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), "Why is it that everyone has left *Ṭhrām* and you still have not left *Ṭhrām* from your 'Umrah?" He replied, "I have matted my hair³⁵ and garlanded my sacrificial

³⁵ Although matting hair does not break the state of Ihram — only because he brought the *Hadi* does so. He said so because he was determined to remain in the state of *Ihram*.

animal and will not leave *’Iḥrām* until I have sacrificed the animal.”³⁶

Explanation

The Narrator: She is the Mother of the Believers Ḥaḥṣah, the daughter of ‘Umar ibn Al-Khattab (رضي الله عنه). She was born five years before the start of the Prophet’s mission. She emigrated to Madīnah with her husband, who died in the third year after *Hijrah* due to an injury he sustained during the battle of Uhud. Thereafter, the Prophet (صلى الله عليه وسلم) married her. She was a wise and virtuous woman. The caliph ‘Umar entrusted to her the responsibility of disposing of his *Waqf* (endowment) in Khaybar. She died in 45th AH. And Allāh knows best.

A) Topic of the Hadīth:

Ruling on how should a person who brought sacrificial animals end the state of *’Iḥrām*.

B) Explanation of the Vocabulary:

³⁶ Related by Al-Bukhārī (1491) and Muslim (1229).

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(Why is it that): This is an exclamatory question.

(Everyone has left 'Ihrām): i.e. ended the state of 'Ihrām. The word 'everyone' here refers to those who brought the *Hadi*.

(From your 'Umrah): i.e. from the 'Umrah he coupled with Hajj. It is also possible that she thought the Prophet (ﷺ) made his 'Ihrām for 'Umrah only as he ordered his *Sahabah* to do so.

(I have matted my hair): i.e. tangled it into a thick mass.

(Garlanded my sacrificial animal): i.e. ornamented it with such waste items as old shoes and mouths of water skin that serve as a sign.

(My sacrificial animal): These were 63 camels the Prophet (ﷺ) brought whose total became 100 camels after 'Ali brought the remainder.

(Until I have sacrificed the animal): i.e. on the day of Al-Ad-ha feast.

C) General Explanation:

The Prophet (ﷺ) brought with him his sacrificial animals during the Farewell Hajj. He also garlanded them and matted his hair because he knew that he will postpone ending the state of *’Iḥrām* for a period of fifteen days since he brought the *Hadi* with him. In such a case, he had to stay in the state of *’Iḥrām* till he sacrifices them on the Day of Al-Ad-ha feast. Once he reached Makkah, he ordered his *Sahabah*, who had not brought the *Hadi* with them, to make their *’Iḥrām* for ‘Umrah only, after which they would end their state of *’Iḥrām* and perform *Tamattu` Hajj*.

Thus, they ended their state of *’Iḥrām* with the exception of a few number of *Sahabah*, who brought *Hadi* with them. It seems that Ḥaḍṣah did not know the reason. In the Ḥadīth above, she tells us that she asked the Prophet (ﷺ) why he did not end the state of *’Iḥrām* while the people did so. He explained that he had matted his hair and garlanded his sacrificial animals. Thus, he could not end the state of *’Iḥrām* till he sacrifices his *Hadi* on the day of Al-Ad-ha feast.

D) Benefits of the Ḥadīth:

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- 1- The *Sahabah* were keen to acquire knowledge.
- 2- Most of the *Sahabah*, who performed Hajj with the Prophet (ﷺ) ended their state of *'Ihrām* after performing *'Umrah*.
- 3- A person in a state of *'Ihrām* may mat his hair in case the period of *'Ihrām* will continue for a long period so that he might not be hurt by the accumulation of dirt.
- 4- It is commended to garland one's *Hadi* so as to promulgate Allāh's rites.
- 5- A person who brings *Hadi* with him must not end the state of *'Ihrām* until they slaughter it.
- 6- The *'Umrah* of one who performs *Qiran Hajj* (combining Hajj and *'Umrah* simultaneously) is acceptable. Thus, it can replace the obligatory *'Umrah*.

The Fourth Ḥadīth

228 - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ أُنْزِلَتْ

آيَةُ الْمُتَعَةِ فِي كِتَابِ اللَّهِ فَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم، وَلَمْ يُنْزَلْ قُرْآنٌ يُحَرِّمُهُ، وَلَمْ يَنْهَ عَنْهَا حَتَّى مَاتَ رَجُلٌ
بِرَأْيِهِ مَا شَاءَ. قَالَ الْبُخَارِيُّ: يُقَالُ: إِنَّهُ عُمَرُ.

وَلِمُسْلِمٍ: نَزَلَتْ آيَةُ الْمُتَعَةِ، يَعْنِي مُتَعَةَ
الْحَجِّ، وَأَمَرْنَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتَعَةِ
الْحَجِّ، وَلَنْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حَتَّى مَاتَ. وَلَهُمَا بِمَعْنَاهُ.

228- `Imran ibn Al-Husayn reported, "The Verse of Hajj-Tamattu` was revealed in Allāh's Book, so we performed it with Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and nothing was revealed in Qur'an to make it illegal, nor did the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibit it till

he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

Al-Bukhārī said, "The man referred to here is said to be `Umar."³⁷

According to the narration of Muslim, "There was revealed the verse of *Tamattu`* in Hajj in the Book of Allāh and the Messenger of Allāh (ﷺ) commanded us to perform it, and then no verse was revealed abrogating the *Tamattu`*, and the Messenger of Allāh (ﷺ) did not forbid to do it till he died."³⁸

They also related other narrations to the same effect.

Explanation

The Narrator: He is `Imran ibn Al-Husayn ibn `Ubayd Al-Khuza`y (رضي الله عنه). He embraced Islam during the year of the

³⁷ The author reported Al-Humaidy as saying the same statement as al-Bukhārī. However, Ibn Hajar said in *Al-Fat-h*, "I could not find this narration through the connected chains through which we narrate from al-Bukhārī. However, Al-Isma`ily reported al-Bukhārī as saying so. Thus, Al-Humaidy depended on this narration."

³⁸ Related by Al-Bukhārī (2246) and Muslim (1226).

conquest of Khaybar and later participated in some battles. He was the flag-holder of the tribe of Khuza`ah during the conquest of Makkah. He was a prominent and knowledgeable Companion of the Prophet (ﷺ). ‘Umar (رضي الله عنه) dispatched him to Basra to teach Islam to its people. He lived there and did not side with any party during the *Fitnah* (the great dispute among *Muslims*). He died in Basra in 52nd AH.

A) Topic of the Hadīth: The ruling on *Tamattu`* Hajj was not abrogated.

B) Explanation of the Vocabulary:

(‘Umar): is ‘Umar ibn Al-Khattab (رضي الله عنه). A brief biography of him is mentioned previously in Ḥadīth No. 170.

(Was revealed...): i.e. Allāh revealed it.

(The Verse of Hajj-*Tamattu`*): It is the Ayah that reads,

“...And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a

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ransom of fasting [three days] or charity or sacrifice..." [Sūrah Al-Baqarah 2:196].

(In the Book of Allāh): i.e. the Qur'ān. It is called a book because it is recorded in *Al-Lawh-ul-Mahfuzh* (the Preserved Tablet) or because it is recorded in *Mushafs* (hard copies of the Qur'ān). It is attributed to Allāh because it consists of His Words.

(So we performed it): The purpose of this sentence is laying emphasis on the fact that its enforceability is proven since it had already been put into practice.

(And then no verse was revealed abrogating the *Tamattu`* (form of Hajj), and the Messenger of Allāh (ﷺ) did not forbid to do it till he died): The purpose of these two sentences is to stress the fact that the ruling was not abrogated.

(The man (who regarded it illegal): The man's name was not mentioned explicitly because it is inappropriate to name him in this context. It is also possible that "man" refers to the fact that he is just an ordinary man and thus cannot change the *Shar`i* ruling.

(Expressed what his own mind suggested): This refers to his personal proof less opinion.

(What his own mind suggested): i.e. prohibited *Tamattu`* Hajj.

(The man referred to here is said to be `Umar): The one who said this is `Imran ibn Al-Husayn himself as stated explicitly in the narration of Muslim.

(Abrogated): The ruling was not annulled.

C) General Explanation:

`Imran ibn Al-Husayn (رَضِيَ اللَّهُ عَنْهُ) states that the permissibility of *Tamattu`* Hajj is established by the Qur'an and the Sunnah, for which an *Ayah* was revealed in this regard and the *Sahabah* put it into practice in the presence of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who approved and even enjoined it, as implicitly understood from some of the variations of Muslim's narration. Moreover, its ruling was not abrogated by neither a Qur'anic *Ayah* nor a Ḥadīth of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So, there is no justification for `Umar (رَضِيَ اللَّهُ عَنْهُ), the Commander of the Faithful, to prohibit *Tamattu`* Hajj

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and order people to perform `Umrah in one journey and Hajj in another. To justify his opinion, he viewed that people, by doing so, will gain more reward, and the *Haram* will be always crowded with visitors along the year.

D) Benefits of the Hadīth:

- 1- Permissibility of *Tamattu`* Hajj is established by both Qur'ān and Sunnah.
- 2- This ruling was not abrogated.
- 3- It is possible that Sunnah can abrogate a ruling established by the Qur'ān. This is based on the phrase, "and the Messenger of Allāh (ﷺ) did not forbid to do it till he died." Moreover, the Sunnah is a source of legislation as the Qur'ān.
- 4- A Shar`i ruling can be abrogated only by the Qur'ān or Sunnah. Thus, abrogation may never take place after the death of the Prophet (ﷺ).
- 5- The Qur'ān is revealed from Allāh and not created.

- 6- Regardless of the religious esteem, a person may be held in, his opinion that contradicts the Sunnah should be denied.
- 7- The Sahabah enjoyed a high level of virtue since they combined both insistence on making the truth clear and respecting people of high esteem.

CHAPTER ON *HADI*

Hadi refers to sacrificial animals' slaughters to get closer to Allāh and be distributed among the poor. *Hadi* is of three types:

- a- **Obligatory as an integral part of a certain ritual**, such as the one offered in *Tamattu`* and *Qiran* Hajj.
- b- **Obligatory for any shortcoming while performing a ritual**, such as the offering of the *Hadi* for doing something prohibited or leaving something obligatory during a Hajj ritual.
- c- **Voluntary.**

The First Ḥadīth

229 - عَنْ عَائِشَةَ، قَالَتْ فَتَلْتُ فَلَأَيْدِ هَدِي رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيَّ ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا أَوْ قَلَّدْتُهَا ثُمَّ بَعَثَ
بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حَلَالًا

229- 'Aishah (رَضِيَ اللَّهُ عَنْهَا) reported, "I twisted the garlands for the *Hadi* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) myself and then he marked and garlanded them (or I garlanded them)³⁹ and then made them proceed to the Ka`bah. But he remained in Madīnah, and no permissible thing was regarded as illegal for him then.⁴⁰

³⁹ This sentence is found in many of Al-Bukhārī's narrations using the article 'or'. In most narrations, the wording is: he garlanded them. In some other narrations: "he garlanded it with his hands." Accordingly, 'A'ishah did nothing but twisting the garlands. And Allah knows best.

⁴⁰ Related by Al-Bukhārī (1612), chapter on: Marking sacrificial animals. 'Urwah reported Al-Miswar as saying, "The Prophet (peace be upon him) garlanded and marked *Hadi*." Related by Muslim (1321).

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Explanation

The Narrator: `A'ishah, the Mother of the Believers, (رَضِيَ اللَّهُ عَنْهَا). Her biography is previously mentioned in Ḥadīth No. 178.

A) Topic of the Ḥadīth:

Ruling on sending the Hadi and other consequent rulings.

B) Explanation of the Vocabulary:

(Garlands for the Hadi): They used to ornament such animals with such waste items as old shoes and mouths of water skin that serve as a sign.

(Then he marked): He marked the camels through splitting their humps till they bleed.

(Or I garlanded them): This refers to the doubt of one of the narrators.

(Made them proceed to the Ka`bah): This means that he sent them with Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) when he led the Hajj expedition in 9th AH.

(No permissible thing was regarded as illegal for him then): i.e. things prohibited because of the state of *’Iḥrām*.

C) General Explanation:

Some of the *Salaf*, including ‘Abdullāh ibn ‘Abbas, were of the view that if someone sends the *Hadi* to Makkah, he will be prohibited to do things that are prohibited for a person in a state of *’Iḥrām* to do till the *Hadi* reaches its specific destination. In this Ḥadīth, ‘A’ishah, the Mother of the Believers, (رَضِيَ اللَّهُ عَنْهَا) tells us that she twisted the garlands for the *Hadi* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and then marked and garlanded them (or he garlanded them). Then he sent them to the Ka`bah while he remained in Madīnah. Nevertheless, the prohibitions made on the person in the state of *’Iḥrām* were no longer impermissible for him.

D) Benefits of the Ḥadīth:

1- Permissibility of sending *Hadi* to Makkah.

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- 2- Permissibility of garlanding the *Hadi*.
- 3- Permissibility of marking the *Hadi* in case it includes animals with humps such as camels and cows.
- 4- It is permissible to do things that might be painful for an animal for a valid interest.
- 5- One who sends *Hadi* is not prohibited from doing things prohibited for a person in a state of *Ihrām* can do.
- 6- The Prophet (ﷺ) is absolutely generous and shows great exaltation to the rituals of Allāh (Exalted be He).
- 7- It is permissible for a husband to have his wife help him in such a manner that suits her or as tradition dictates.
- 8- It is permissible to authorize another person to take care of, slaughter and distribute the meat of one's *Hadi*.

The Second Ḥadīth

230 - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : أَهْدَى

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً غَنَمًا .

230- `A'ishah (رَضِيَ اللَّهُ عَنْهَا) reported, "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) once sent some sheep as *Hadi*."⁴¹

Explanation

The Narrator: `A'ishah, the Mother of the Believers (رَضِيَ اللَّهُ عَنْهَا). Her biography is previously mentioned in Ḥadīth No. 178.

A) Topic of the Ḥadīth:

Ruling on sending sheep as Hadi.

B) Explanation of the Vocabulary:

⁴¹ - Related by al-Bukhārī (1614)

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(Sent some sheep as *Hadi*): i.e. to Makkah.

(Sheep): includes both goats and lambs.

C) General Explanation:

`A'ishah (رَضِيَ اللَّهُ عَنْهَا) tells us that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent once, out of many times, some sheep as *Hadi* to Makkah. Some narrations state that he sent it from Madinah.

D) Benefits of the Hadīth:

- 1- Permissibility of sending sheep as *Hadi* to Makkah.
- 2- In most cases, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent sacrificial animals other than sheep as *Hadi* to Makkah.

The Third Ḥadīth

231 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً ، فَقَالَ : ((اِرْكَبْهَا)) قَالَ : إِنَّهَا بَدَنَةٌ ، قَالَ : ((اِرْكَبْهَا)) فَرَأَيْتُهُ رَاكِبَهَا يَسِيرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَفِي لَفْظٍ : قَالَ فِي الثَّانِيَةِ ، أَوْ الثَّلَاثَةِ : ((اِرْكَبْهَا وَيْلَكَ ، أَوْ وَيْحَكَ)) .

231- Abū Hurairah (رضي الله عنه) said, "The Prophet (صلى الله عليه وسلم) saw a man driving a *Badana* (sacrificial camel). The Prophet (صلى الله عليه وسلم) said (to him), "Ride on it." He replied, 'It is a *camel*.' The Prophet (صلى الله عليه وسلم) repeated, "Ride on it!" Abū Hurairah added, "Then I saw that man riding it, showing obedience to the Prophet (صلى الله عليه وسلم)."

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“According to another narration, the Prophet (ﷺ) said in the second or third time, “Ride on it, woe unto you!”⁴²

Explanation

The Narrator: Abū Hurairah (رضي الله عنه). A brief biography of him is mentioned in Ḥadīth No. 168.

A) Topic of the Ḥadīth:

Ruling on riding on *Hadi*.

B) Explanation of the Vocabulary:

(Saw a man): This man’s name is unknown.

(Badanah): is a sacrificial camel. It was called as such because it has a great *badan* (body).

(Ride on it): The imperative form here is used to indicate obligation. It may also indicate guidance or permissibility.

⁴² Related by Al-Bukhārī (1604) and Muslim (1322).

(In the second or third time): This is to refer to the doubt of one of the narrators.

(Woe unto you): This sentence indicate prayer. If someone deserves it, it means asking curse for him. If not, it means expressing sympathy with him. It might also indicate urging someone to do something. In this sense, its meaning will be: “Woe unto you if you do not do.”

C) General Explanation:

Abū Hurairah (رضي الله عنه) tells us that the Prophet (صلى الله عليه وسلم) saw a man driving a *badanah* he dedicated for *Hadi*. The man had already marked it and was tired of walking. The Prophet (صلى الله عليه وسلم) ordered him to ride on it out of mercy for him. The man argued with the Prophet (صلى الله عليه وسلم) either because it is detestable to ride on one’s sacrificial animal or asking for more assurance. Since the man argued that it is a *badanah*, the Prophet (صلى الله عليه وسلم) reordered him twice to ride on it. In the second or third time, the Prophet (صلى الله عليه وسلم) said, “Woe unto you!”

D) Benefits of the Hadīth:

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- 1- Permissibility of offering camels as *Hadi*.
- 2- Permissibility of riding on sacrificial animals in case this is needed on the condition that this causes no harm to the animal.
- 3- It is prescribed to take the concession and avoid burdening oneself.

The Fourth Ḥadīth

232 - عَنْ عَلِيٍّ، قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجِلَّتِهَا وَأَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا قَالَ " نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا " .

232- Ali ibn Abū Talib (رَضِيَ اللَّهُ عَنْهُ) said, "Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered me to supervise the (slaughtering) of Budn (Hadi camels) and to give out their meat, skin and covering sheets in charity. He also ordered me not to give anything (from them) to the butcher (as a wage for slaughtering). Then he said, "We would give him ourselves."⁴³

Explanation:

⁴³ - Related by Al-Bukhārī (1629); the chapter of the butcher should not be given anything of the Hadi. Related by Muslim (1317); the chapter of giving the meat, skin and covering sheets of the Hadi in charity.

The Narrator: He is the Commander of the Believers, Ali ibn Abū Talib ibn Abd Manaf ibn ‘Abdul Muttalib Al-Hashimi Al-Qurashi. He is the cousin of the Prophet (ﷺ). He was born ten years before the Prophetic Mission and was raised under the Prophet’s care. When the Prophet was missioned by Allāh, Ali believed in him at once. He attended all the *Ghazawat*⁴⁴ with the Prophet except the Ghazwah of Tabūk, as the Prophet assigned him to be his viceroy and in charge of the Prophet’s family. So Ali said, “O Messenger of Allāh! Are you leaving me behind with the women and children?” The Prophet replied,

أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ
نَبِيٌّ بَعْدِي

“Are you not content that your rank, in my sight, should be like that of Harun in the sight of Mūsā?! The only difference is that there shall be no Prophet after me.”

⁴⁴ Plural. of Ghazwah i.e., a military campaign led by the Prophet.

The Prophet (ﷺ) gave his daughter Fatimah to Ali in marriage. He also mentioned him by name stating that he will be definitely admitted to the Jannah. Ali was known for his chivalry, bravery, knowledge, and insight. That is why ‘Umar once said, “Ali is the most knowledgeable of us in judgment.” Many special virtues were attributed exclusively to Ali because of what he was subjected to from the Nasibis.⁴⁵ So whoever knew a good quality of him, he would publicize it.

On the other hand, the Shia stated a number of fabricated virtues and merits that Ali has no need of. He was appointed as caliph after the commander of the believers, Uthman (رضي الله عنه) on the last days of Dhul-Hijjah, 35th AH. He was killed as a martyr few days before the end of Ramadan, 40th AH. He was buried in Al-Imārah palace at Kufa. Yet, it is said that he was buried in an unknown place to be kept far away from the Kharijites; Allāh knows best.

A) Topic of the Hadīth:

⁴⁵ - The Nasibis (Al-nawasib, Al-nasibah and Ahl Al-nasb): Those whose religious beliefs include hating ‘Ali (may Allah be pleased with him) because they took a hostile stance against him.

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Delegating someone for slaughtering the Hadi and giving it as a form of charity on one's behalf.

B) Explanation of The Vocabulary:

(Budun): slaughtering the Prophet's Hadi camels which were 100 camels.

(Order me): this order took place during the Farewell Hajj, 10 AH.

(To give them out): to the poor except for the portion designated for the Prophet to eat from it.

(Covering sheets): that are put on the animals' back such as saddle cloths and the like to protect them.

(The butcher): it refers to the person who would take charge of cutting the Hadi's meat for the Prophet (ﷺ) since the Prophet had already slaughtered 63 camels out of 100 camels himself and then delegated Ali to slaughter the rest.

C) General Explanation:

Ali ibn Abū Talib (رَضِيَ اللَّهُ عَنْهُ) said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had ordered him to take charge of supervising the slaughtering of the Prophet's Hadi. He also asked him to give out the Hadi's meat, skins and covering sheets in charity. Moreover, he told Ali not to give anything from them to the butcher as a wage for slaughtering, saying "we would give him ourselves."

D) Benefits of the Hadīth:

- 1- Prescription of offering the Hadi.
- 2- Prescription of giving out the Hadi's meat, skin and covering sheet in charity, except the portion designated for consumption.
- 3- Permissibility of appointing someone else to distribute the Hadi meat in charity.
- 4- The virtues and merits of Ali ibn Abū Talib (رَضِيَ اللَّهُ عَنْهُ).

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- 5- Permissibility of giving wage for the one who slaughters the Hadi but not from the Hadi's meat.
- 6- It is impermissible to sell anything of the Hadi by analogy with the impermissibility of giving any of it as a wage for slaughtering.

The Fifth Ḥadīth

233 - عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ : رَأَيْتُ ابْنَ عُمَرَ أَتَى
عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا ن فَقَالَ : ((
ابْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ)).

233- Ziyad ibn Jubair reported that Ibn ‘Umar passed by a man who was slaughtering (sacrificing) his camel and made it kneel down. So he told him to make it stand up while one leg tied up (and then sacrifice it) according to the Sunnah of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).⁴⁶

Explanation:

⁴⁶ - 233- Related by Al- Bukhārī (1627); the chapter of slaughtering the camels after tying their one leg. Related by Muslim (1320); the chapter of slaughtering the camel while it is standing and its one leg is tied up.

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The Narrator: He is Ziyad ibn Jubair ibn Hayyah ibn Masud Ath-thaqafi Al-Basri, a trustworthy *tab'ee*. He is ranking in the middle class [narration wise] of the successors.⁴⁷

A) Topic of the Hadīth:

The proper way of slaughtering the camels.

B) Explanation of the Vocabulary:

(Ibn ‘Umar): He is ‘Abdullāh, and a brief biography of him is previously mentioned in Ḥadīth (172).

(Passing by): He was walking in Mina.

(Tying up): to tie up the camel's left leg.

(The Sunnah of Muḥammad): acts, sayings or approvals of the Prophet that have to be observed.

C) General Explanation:

⁴⁷ - The middle class of the successors are the one who narrated a great number of Hadiths from a significant number of the companions.
Translator's note.

Ziyad ibn Jubair, the *tab'ee*, reported that 'Abdullāh ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) passed by a man, in Mina, who made his Hadi kneel down to slaughter it. So ibn 'Umar ordered him to slaughter it while it is standing and tie up its left leg, for it is the Sunnah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in this regard.

D) Benefits of the Hadīth:

- 1- It is permissible to slaughter the camels while they are standing and their left leg tied up.
- 2- Keenness of the companions to guide people to the Sunnah.
- 3- Supporting one's advice with a Shari'ah-based evidence so that such advice would be willingly accepted.
- 4- Permissibility of mentioning the name of the Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by itself without reporting titles.

CHAPTER OF THE GHUSL FOR THE MUHRIM

As the Muhrim is disallowed to enjoy the luxury of wearing perfume and accustomed clothes, it has been misunderstood that washing the body is also disallowed; for it is a sort of luxury. That is why the writer specified a chapter to clarify this very issue and clear all possible misconceptions.

The First Ḥadīth

234 - عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ

اللَّهِ بْنِ عَبَّاسٍ، وَالْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُمَا اخْتَلَفَا بِالْأُبُوءِ فَقَالَ

ابْنُ عَبَّاسٍ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ لَا يَغْسِلُ رَأْسَهُ.

فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذَلِكَ

فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ قَرْنِي الْبِئْرِ وَهُوَ مُسْتَتِرٌ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ

وَقُلْتُ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ فَوَضَعَ أَبُو أَيُّوبَ

يَدَهُ عَلَى الثَّوْبِ فَطَاطَاهُ حَتَّى بَدَا رَأْسُهُ ثُمَّ قَالَ لِلْإِنْسَانِ يَصُبُّ عَلَى

رَأْسِهِ ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ وَقَالَ هَكَذَا رَأَيْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ.

وَفِي رِوَايَةٍ: فَقَالَ الْمِسْوَرُ لِابْنِ عَبَّاسٍ: لَا

أَمَارِيكَ بَعْدَهَا أَبَدًا.

234- ‘Abdullāh ibn Hunain reported: ‘Abdullāh ibn ‘Abbas and Al- Musawwir ibn Makhramah were at Al-Abwa when they disagreed on whether a person in the state of ‘Ihrām can wash his head or not. Ibn ‘Abbas said, “A person in the state of ‘Ihrām is permitted to wash his head.” Al- Musawwir differed and said, “A Muhrim is disallowed to wash his head. Ibn ‘Abbas sent me to Abū Ayyub Al-Ansari. I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him, and he asked who I was. I replied, “I am ‘Abdullāh ibn Hunain and I have been sent to you by Ibn ‘Abbas to ask you how Allāh’s Messenger (ﷺ) used to wash his head while in the state of ‘Ihrām.”

Abū Ayyub Al-Ansari caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abū Ayyub Al-Ansari) rubbed his head with his hands by bringing them from back to front and from front

to back and said, “I saw the Prophet (ﷺ) doing so.”⁴⁸

In another narration: Al- Musawwir said to Ibn ‘Abbas: “I will never argue again with you.”

Explanation

The Narrator: He is ‘Abdullāh ibn Hunain, the Maula (freed slave) of Ibn ‘Abbas (رضي الله عنه). He is a resident of Madīnah and one of the trustworthy *tab’ee*, who is ranked in the middle class of the *tabi’een*. He died at the beginning of 200th AH.

A) Topic of the Ḥadīth:

The ruling on washing the head for the Muhrim and the manner of doing so.

B) Explanation of The Vocabulary:

⁴⁸ - Related by Al-Bukhārī (1743).

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(‘Abdullāh ibn ‘Abbas): A brief biography of him is previously mentioned in the Explanation of the Ḥadīth (166).

(Al-Musawwir): He is ibn Makhramah ibn Naufal Al-Qurashi Az-Zuhri. His mother is the sister of Abdul-Rahman ibn ‘Awf. He was born two years after the Hijrah. His parents came to Al-Madīnah in Dhul-Hijjah, 8th AH. He memorized some Ḥadīths by heart and reported from the four Caliphs. He kept the company of ‘Umar ibn Al-Khaṭṭāb (رضي الله عنه). He had well understanding of religion and was a virtuous, pious man. His residence was in Al-Madīnah, but he later left when ‘Uthmān was killed. He then stayed in Makkah. When the army came to fight ‘Abdullāh ibn Az-Zubair, Al-Musawwir was hit by a stone hurled from a catapult while he was praying and died at the beginning of Rabi’ Al-Awal, 64th AH.

(Abū Ayyub): He is Khalid ibn Zayd Al-Ansari Al-Nagari. He is one of the first people who embraced Islam. He attended the Pledge of Al-Aqaba. When the Prophet (صلى الله عليه وسلم) migrated to Madīnah, Abū Ayyub hosted him until the Prophet’s house and Masjid were built. Also, the Prophet established brotherhood between him and Ibn

‘Umair (رَضِيَ اللَّهُ عَنْهُ). He also attended the Ghazwah of Badr and what followed it, besides Islāmic conquests. He was keen on Jihad and never missed a Ghazwah. He died during the Conquest of Constantinople, 52nd AH. He was buried near the wall of Constantinople.

(Al-Abwa): It is a place between Makkah and Al-Madīnah, currently called *Al-Kharibah*.

C) General Explanation:

‘Abdullāh ibn Hunain, the *tab’ee*, reported that Ibn ‘Abbas, his master, and Al- Musawwir ibn Makhramah were at Al- Abwa when they disagreed on whether a Muhrim is permitted to wash his head. They might have been, at that time, in the state of ‘Iḥrām. Ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُ) said that it is permissible for the Muhrim to wash the head. This is because the original ruling on the matter is permissibility. But Al- Musawwir differed and said that the Muhrim should not wash his head, for it is a sort of a luxury. Besides, it is not guaranteed that washing the head would not cause some of the Muhrim’s hair to fall out.

Thus, Ibn ‘Abbas sent his Maula, ‘Abdullāh ibn Hunain to Abū Ayyub Al-Ansari to arbitrate on such issue. He found

him bathing between the two wooden posts and was screened by a sheet of cloth. He greeted him and apparently it seemed he greeted him back. Abū Ayyub asked who he was. ‘Abdullāh introduced himself, saying that he was sent by Ibn ‘Abbas to ask him how the Prophet (ﷺ) used to wash his head while in the state of ‘Iḥrām. At this point, Abū Ayyub Al-Ansari caught hold of the sheet of cloth and lowered it till his head appeared before ‘Abdullāh, and then told the one pouring water to pour water on his head. He did so, and he (Abū Ayyub Al-Ansari) rubbed his head with his hands by bringing them from back to front and from front to back. Then he said, “I saw the Prophet (ﷺ) doing so.”

D) Benefits of the Hadīth:

- 1- Permissibility for the Muhrim to wash his head and rub it with his hands.
- 2- It is harmless if traces of the perfume in the Muhrim’s head remain in his hand. That is because Abū Ayyub stated that the Prophet (ﷺ) rubbed his head with his hands by bringing them from back to front and from

front to back. Besides, it was proven that glistening off the musk in the parting of the Prophet's hair, when he was the state of 'Iḥrām, could be seen.

- 3- Permissibility of the ghusl for the Muhrim as washing his head is included in the full bath.
- 4- Permissibility of holding arguments on religious matters to arrive at the proper ruling.
- 5- Permissibility of delegating a trustworthy person to inquire about a religious matter and approving what he would come up with.
- 6- Prescription of concealing one's body while taking a bath, for it is mandatory to conceal what is a must to be hidden.
- 7- Introducing oneself for whom does not know one's identity.
- 8- Learning by observing actions is more effective in perceiving the matter.

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- 9- Permissibility of seeking the help of others in cleansing one's body.
- 10-The virtues of the Companions for their keenness on seeking knowledge from the well knowledgeable people.
- 11-Acknowledging the virtues of the virtuous person in accordance with what Al- Musawwir said to Ibn 'Abbas:
"I will never argue again with you."

CHAPTER: CHANGING THE INTENTION FROM PERFORMING HAJJ TO PERFORMING ‘UMRAH

Changing the intention from performing Hajj to performing ‘Umrah (i.e. Tamattu’). In other words, performing Umrah and Hajj each separately in the same year and the same journey.

The First Ḥadīth

235 - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ أَهْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ وَأَصْحَابُهُ بِالْحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدًى، غَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَلْحَةَ، وَقَدِيمَ عَلِيٍّ مِنَ الْيَمَنِ، وَمَعَهُ هَدًى فَقَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيَطُوفُوا، ثُمَّ يُقَصِّرُوا وَيَحِلُّوا، إِلَّا مَنْ كَانَ مَعَهُ الْهَدًى، فَقَالُوا نَنْطَلِقُ إِلَى مَنَى، وَذَكَرُ أَحَدِنَا يَقْطُرُ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلَا أَنْ مَعِيَ الْهَدًى لَأَحَلَلْتُ ". وَحَاضَتْ عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا - فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تَطُفَ بِالْبَيْتِ، فَلَمَّا طَهَّرَتْ طَافَتْ بِالْبَيْتِ. قَالَتْ يَا رَسُولَ اللَّهِ تَنْطَلِقُونَ بِحَجَّةٍ

وَعُمْرَةً، وَأَنْطَلِقُ بِحَجٍّ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ
مَعَهَا إِلَى التَّنْعِيمِ، فَأَعْتَمَرْتُ بَعْدَ الْحَجِّ.

235- Jabir bin ‘Abdullāh said, “The Prophet of Allāh (ﷺ) and his companions assumed ‘Iḥrām. No one of them had brought the sacrificial animals with them except the Prophet (ﷺ) and Talhah. Ali (رضي الله عنه) had returned from Yemen and had brought sacrificial animals with him. He said, “I assumed ‘Iḥrām for the same purpose the Prophet of Allāh (ﷺ) assumed ‘Iḥrām.” The Prophet (ﷺ) commanded his companions to change it into ‘Umrah and clip their hair after running (between Al-Safa’ and Al-Marwah), and then take off their ‘Iḥrām except those who brought the sacrificial animals with them. They remarked, “Shall we go to Mina and the private organs of some of us are dribbling (if we finish ‘Iḥrām and have sexual relations with our wives)?” These remarks reached the Prophet of Allāh (ﷺ). Thereupon he said, “Had I known beforehand about my affair

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what I have come to know later, I would not have brought sacrificial animals. Had I not brought sacrificial animals with me, I would have put off my 'Ihrām."

Aisha got her menses and performed all the ceremonies (of Hajj) except the Tawāf. So when she became clean from her menses, and she had performed the Tawāf of the Ka`bah, she said, "O Allāh's Messenger (ﷺ)! People are returning with both Hajj and `Umra, and I am returning only with Hajj!" So, he ordered `Abdur Rahman ibn Abū Bakr to go with her to at-Tan`im. Thus, she performed `Umra after the Hajj in the month of Dhul-Hijjah. Suraqa ibn Malik bin Ju'sham met the Prophet (ﷺ) at Al-`Aqaba (Jamrat-ul 'Aqaba) while the latter was stoning it and said, "O Allāh's Messenger (ﷺ)! Is this permissible only for you?" The Prophet replied, "No, it is forever (i.e. it is permissible for all Muslims to perform 'Umrah before Hajj)." ⁴⁹

⁴⁹ - Related by Al-Bukhārī (1568) and related by Muslim (1216).

An-Nawawi (may Allah have mercy on him) said, "The Prophet said so regarding the change of intention from performing Hajj to performing 'Umrah in that specific year to highlight opposition to what had been the

practice during the Jahiliyyah (when they regarded it as forbidden to do ‘Umrah during the months of Hajj). He did not mean the kind of *Tamattu’* on which there is a difference of opinion. He meant to appeal to their hearts, because it was quite difficult for them to change the intention from performing Hajj to performing ‘Umrah, as stated in the Hadiths following this one. It is as if he said, “I couldn’t do the same as you because of Hadi otherwise I would have joined you. Had I known that beforehand, I would have not brought the Hadi.” This narration proves he was not in the state of *Tamattu’*,” Sharh Sahih Muslim (8/144).

Benefit:

It is proven that the Prophet (Peace and Blessings of Allah be upon him) said, **“If only’ opens the door to the work of Satan.”**

It is reported that Abu Hurayrah said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said,

“The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless. If anything befalls you, do not say ‘If only I had done (such and such), the such and such would have happened,’ rather say: ‘Allah has decreed and what He wills He does,’ for ‘if only’ opens the door to the work of Satan.” Related by Muslim (2664); the chapter of destiny.

“If only’ opens the door to the work of Satan”: This applies to the worldly matters only. There is nothing wrong with such word concerning the religious matter. Moreover, it is a praiseworthy thing in such regard. This is in accordance to what the Prophet (Peace and Blessings of Allah be upon him) said:

“If I had formerly known what I came to know lately, I would not have brought the Hadi with me.” Also, the Prophet (Peace and

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Explanation

The Narrator: Jābir ibn ‘Abdullāh (رَجُلٌ مِّنْ أَهْلِ الْبَيْتِ) and a brief biography of him is previously mentioned in the Explanation of the Ḥadīth (184).

A) Topic of the Ḥadīth:

Blessings of Allah be upon him) said: “(People) in this world are of four types,” and he mentioned that one of them is “a person to whom Allah grants knowledge but He does not grant him wealth, (so he is sincere in his intention) and says: If I had wealth, I would do the same as So and so does. (He will be rewarded according to his intention and) their reward will be the same.”

Imam An-Nawawi (may Allah have mercy on him) said that the Prophet’s saying

“If I had formerly known what I came to know lately, I would not have brought the Hadi with me,”

is evidence of the permissibility to utter “if” when regretting missing a religious matter. As for the Hadith stating that “if” opens the door to the work of Satan, is to be interpreted as referring to regretting a worldly matter. There are many Hadiths using “if” in non-worldly matters. Thus, all Hadiths on this regard can be interpreted in the light of what we explained here.” Sharh An-Nawawi (390/8).

The ruling on canceling Hajj and make it ‘Umrah, so that it would be *Tamattu’*.

B) Explanation of the Vocabulary:

(Talha): He is Ibn ‘Abdullāh ibn ‘Uthmān Al-Qurashi Al-Taimi and one of the ten people given the glad tidings of the Jannah. He is one of the first eight people to embrace Islām. He is also among the six members of the consultation council (Ashab Ash-Shurah). He is one of the five people who embraced Islam by means of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ). He was born fifteen years before the Prophetic Mission. He attended the Ghazwah of Uhud and excelled in fighting the Pagans. Thus, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, **“The Jannah is due to Talhah.”** Abū Bakr also said, **“That was Talhah’s day (i.e. battle).”** He did not attend the Ghazwah of Badr for he was trading in Sham. When he returned, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave him his share of the booties from the Ghazwah. He (رَضِيَ اللَّهُ عَنْهُ) was killed in the battle of the Jamal, 36th AH. He was buried in Basra.

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(Ali): He is Ibn Abū Talib (رَضِيَ اللَّهُ عَنْهُ), and a brief biography of him is previously mentioned in the Explanation of the Ḥadīth (232).

(‘Aishah): Mother of the Believers and a brief biography of her is previously mentioned in the Explanation of the Ḥadīth (178).

(Abdul-Rahman ibn Abū Bakr): He is the brother of the Mother of the Believers, ‘Aishah (رَضِيَ اللَّهُ عَنْهَا). He is the eldest son of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ). He embraced Islam during the truce (between the Prophet and the people of Makkah) prior to the Conquest of Makkah. It is also said that he entered Islam on the day of the Conquest of Makkah, and he was a true Muslim. He was a truthful person and never told a lie. He was a brave, skilled archer. He attended the Battle of Yamaamah and killed seven of the chiefs of the disbelievers. He died while traveling from Al-Madinah to Makkah, ten miles before reaching the latter, in the 58th AH. He was buried in Makkah.

(Hajj): The Farewell Hajj, 10th AH.

(Arrived): He arrived in Makkah while the Prophet (ﷺ) was in Al-Abtah.

(His companions): refers to those who were in the state of ‘Iḥrām for the purpose of Hajj.

(Tawāf): The definition of Tawāf is previously mentioned in the Ḥadīths (223-226)

(Shall we go) :It is an *interrogative* sentence reflecting the companion’s wonderment and sadness.

(Mina): A well-known sacred site place between Muhasser valley and Jamrat al-‘Aqabah. The pilgrims come to it on the eighth of Dhul-Hijjah, the day of Eid and two or three days after it.

(People are returning): The full sentence reflects how sad ‘Aisha was at that moment.

(Al-Tan’im): A place, four miles away from Makkah. It currently called “Masjid ‘Aishah.” It is called Tan’im, for it contains two mountains called Na’em and Mun’am in addition to a valley called Nu’mān.

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(After the Hajj): This was on Wednesday, the fourteenth of Dhul-Hijjah, 10th AH.

C) General Explanation:

Jābir ibn ‘Abdullāh (رضي الله عنه) reported that the Prophet and his companions assumed ‘Iḥrām for Hajj and none except the Prophet (صلى الله عليه وسلم) and a few people brought the Hadi along with them including Talha ibn ‘Uбайд Allah. When the Prophet came to Makkah, Ali arrived from Yemen.

Before Hajj, the Prophet (صلى الله عليه وسلم) sent Ali there instead of Khaled ibn Al-Walid to collect one-fifth of war spoils. After Ali returned, he also assumed ‘Iḥrām for the same purpose the Prophet (صلى الله عليه وسلم) assumed ‘Iḥrām. The Prophet (صلى الله عليه وسلم) ordered his companions who did not have Hadi with them to perform ‘Umrah with the ‘Iḥrām which they had assumed, make Tawāf, go between Safa and Marwa, cut their hair short, and take off their ‘Iḥrām. This made them sad. They said, **“How can we proceed to Mina (for Hajj) after having sexual relations with our wives?”** When that news reached the Prophet (صلى الله عليه وسلم) and he realized how sad they were, he said, as sort of relieving them,

“Had I known beforehand about my affair what I have come to know later, I would not have brought the Hadi with me. Had I not brought sacrificial animals with me, I would have put off my ‘Iḥrām.”

Jabir (رَضِيَ اللَّهُ عَنْهُ) also reported that the Mother of the Believers, ‘Aishah (رَضِيَ اللَّهُ عَنْهَا) got her menses a day before they came to Makkah. So she performed all the rituals of Hajj, as ordered by the Prophet, except Tawāf and going between As-Safa and Al-Marwa, as stated in the two Sahihs – Al-Bukhārī and Muslim. When her menstruation ended (and performed a full ritual bath), she performed Tawāf and went between Al-Safa and Al-Marwa on the Day of Sacrifice. Yet, she was sad that people returned after performing the Hajj and ‘Umrah (with a break in between) while she performed Hajj only. That is why the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered her brother, ‘Abdur-Rahman ibn Abū Bakr to accompany her to At-Tan‘im so she can perform ‘Umrah.

D) Benefits of the Hadīth:

- 1- Prescription of bringing the Hadi along.

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- 2- Prescription of raising one's voice when reciting the Talbiyah.
- 3- Prescription of specifying the ritual when reciting the Talbiyah.
- 4- Permissibility of assuming 'Ihrām for the same purpose another person has assumed.
- 5- Tamattu' is the best sort of rituals, for the Prophet (ﷺ) ordered it to be performed by who did not bring along the Hadi.
- 6- Permissibility of changing the intention from performing Hajj to performing 'Umrah.
- 7- Such change of intention is impermissible for who brings the Hadi along.
- 8- Cutting hair short is an act of worship and a ritual.
- 9- In 'Umrah, it is better for who performs Tamattu' to cut the hair short in order that the remaining be shaved during Hajj.

- 10- It is permissible to use exaggerated expressions, so long as it will not result in anything that is disallowed in Sharī‘ah.
- 11- The Prophet’s mercy and compassion towards his Ummah.
- 12- Permissibility of using “if” for a purpose of reporting.
- 13- Setting rules and giving instructions by the Prophet to guide people.
- 14- Bringing along the Hadi makes it impermissible to put off the ‘Iḥrām until the pilgrim sacrifices (the Hadi) on the Eid Day.
- 15- The menstruating woman shall not perform Tawāf until her menstruation ends.
- 16- It is permissible for the menstruating woman to perform the rest of Hajj and ‘Umrah rituals.
- 17- It is prescribed that going between As-Safa and Al-Marwa comes after the Tawāf.

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- 18- If a woman who performs Tamattu' got her menses and remained throughout the period of hajj, she is to combine Hajj and 'Umrah without a break in-between (i.e. Qiran).
- 19- It is sufficient for who performs Qiran to perform only one Tawāf and one Sa'y for his Hajj and 'Umrah.
- 20- It is mandatory for the one who wants to perform 'Umrah while being in *Haram* (all areas within the Sacred Sanctuary of Makkah) to enter the state of 'Ihrām.
- 21- It is permissible for the one who perform Tamattu' and could not complete His 'Umrah before Hajj started to perform the 'Umrah after he finishes Hajj.
- 22- It is not obligatory upon the pilgrim to perform 'Umrah after Hajj.

E. Contradiction and its Reconciliation:

It is previously stated in Ḥadīth (226), narrated on the authority of Ibn ‘Umar that the Prophet (ﷺ) did *Tamattu’* in the Farewell Hajj, i.e. performed ‘‘Umrah followed by Hajj during the months of Hajj. The apparent meaning of the Ḥadīth gives the impression that he broke his state of ‘Iḥrām between ‘Umrah and Hajj. However, it is mentioned in this Ḥadīth that he (ﷺ) and his companions set out for Hajj which apparently suggests that he was performing Hajj only.

In another Ḥadīth, it is authentically reported that the Prophet (ﷺ) was performing Qiran (i.e. performed both Umrah and Hajj without breaking his state of ‘Iḥrām). Accordingly, the word *Tamatta`a* mentioned in the Ḥadīth reported by Ibn ‘Umar shall be interpreted that he (ﷺ) performed ‘Umrah and Hajj in the same journey, rather than breaking his state of ‘Iḥrām between ‘Umrah and Hajj. This is because the Prophet did not actually break his state of ‘Iḥrām between them.

Therefore, reconciling between these two (seemingly opposing) reports is from two ways:

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- 1- The Prophet (ﷺ) first assumed 'Ihrām for the purpose of Hajj only, which is the interpretation of this Ḥadīth. He (ﷺ) then performed 'Umrah — which made him *Qarin* in this sense —and this is how the Ḥadīth reported by Ibn 'Umar can be interpreted. This reconciliation was selected by Ibn Hajar and a group of scholars.

- 2- The Prophet (ﷺ) initially assumed 'Ihrām with the intention of combining Hajj and 'Umrah without a break in-between, as understood from the Ḥadīth reported by Ibn 'Umar, but given that 'Umrah is integrated in the *Qiran* Hajj, he used the word Hajj to express both of them, as this Ḥadīth shall be interpreted. Actually, it is a common practice to express two things with one of them because they are integrated into one action. And Allāh knows better.

The Second Ḥadīth

236 - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَدِمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِالْحُجِّ. فَأَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْنَاهَا عُمرَةً.

236- Narrated by Jabir ibn ‘Abdullāh (رضي الله عنه): We came with Allāh’s Messenger (صلى الله عليه وسلم) (to Makkah) and we were saying, ‘Labbayka for Hajj. Allāh’s Messenger (صلى الله عليه وسلم) ordered us to perform ‘Umrah with that ‘Iḥrām (instead of Hajj).ⁱ⁵⁰

Explanation

The Narrator: He is Jabir ibn ‘Abdullāh and a brief biography of him is previously mentioned in the Ḥadīth (184)

A) Topic of the Ḥadīth:

⁵⁰ - Related by Al-Bukhārī (1495), and Muslim (1216).

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The ruling on changing the intention from performing Hajj to performing 'Umrah.

B) Explanation of the Vocabulary:

(Came): came to Makkah in the Farewell Hajj

(Labbayka): It is explained previously in the Ḥadīth (211)

('Umrah): refers to the 'Umrah performed in the state of Tamattu'.

C) General Explanation:

Jabir ibn 'Abdullāh (رَضِيَ اللَّهُ عَنْهُ) reported that they came with Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to Makkah, in the Farewell Hajj. Many of them were saying: 'Labbayka for Hajj.' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered them to change the intention from performing Hajj to 'Umrah. In other words, they would do Tamattu'. They (may Allāh be pleased with them) acted accordingly.

D) Benefits of the Ḥadīth:

- 1- Prescription of naming the ritual whether it is Hajj or ‘Umrah when reciting the Talbiya.
- 2- Permissibility of changing the intention from performing Hajj to performing ‘Umrah, as long as the pilgrim does not have the Hadi with him.

The Third Ḥadīth

237 - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:
فَقَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ
مُهَلِّينَ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ
فَقَالُوا يَا رَسُولَ اللَّهِ أَيُّ الْحِلِّ قَالَ " الْحِلُّ كُلُّهُ " .

237- Narrated by ‘Abdullāh ibn ‘Abbās: When Allāh’s Messenger (ﷺ) and his companions came in the state of ‘Iḥrām for performing Hajj on the fourth (of Dhul-Hijjah), the Prophet commanded them to change their state of ‘Iḥrām (from Hajj) to that of ‘Umrah. So they said, “O Messenger of Allāh! Is it a complete freedom (from the obligation) of ‘Iḥrām? Thereupon he said, “It is a complete freedom (from ‘Iḥrām).”

Explanation

The Narrator: He is ‘Abdullāh ibn Abbas (رَضِيَ اللَّهُ عَنْهُ) and a brief biography of him is previously mentioned in the Explanation of the Ḥadīth (166).

A) Topic of the Ḥadīth:

The ruling on changing the intention from performing Hajj to performing ‘Umrah.

B) Explanation of the Vocabulary:

(On the fourth of Dhul-Hijjah): It was on Sunday, the 10th AH.

(In the state of ‘Iḥrām): Some were performing Qiran, and some were performing Tamattu’.

(Commanded): The Prophet commanded those who did not bring the Hadi along.

C) General Explanation:

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions started moving from Al-Madīnah to Makkah, while in the state of ‘Iḥrām for performing Hajj. It was on Saturday, after praying Fajr in the last five days of Dhul-Qa’dah, 10th AH.

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They spent the night in Dhul-Hulaifah, which was on Sunday. After praying Dhuhr, they made the intention for performing Hajj. In this Ḥadīth, ‘Abdullāh ibn Abbas (رضي الله عنه) reported that they came to Makkah on the fourth of Dhul-Hijjah in the morning while in the state of ‘Iḥrām for Hajj. The Prophet (صلى الله عليه وسلم) ordered them to change their intention from performing Hajj to performing ‘Umrah except those who brought the Hadi with them. Thus, they asked the Prophet about whether it was a complete freedom from ‘Iḥrām, that includes having sexual intercourse with their wives and other acts made temporarily made impermissible during ‘Iḥrām, or not. The Prophet confirmed that it was a complete freedom of ‘Iḥrām.

D) Benefits of the Ḥadīth:

- 1- Permissibility of changing the intention from performing Hajj to performing ‘Umrah and thus it becomes Tamattu’.
- 2- Such change of intention necessitates a complete freedom of ‘Iḥrām after performing ‘‘Umrah.

- 3- Taking off 'Iḥrām has two types, complete one, and partial one. The first makes it permissible to do whatever is ordinarily forbidden while being in the state of 'Iḥrām. The second makes it permissible to do what is forbidden while in 'Iḥrām except for having sexual intercourse with wives.
- 4- Permissibility of asking about something general, so it will be easy to observe it.

The Forth Ḥadīth

238 - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ أُسَامَةُ بْنُ زَيْدٍ - وَأَنَا جَالِسٌ، مَعَهُ - كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ قَالَ كَانَ يَسِيرُ الْعَنَقَ فَإِذَا وَجَدَ فَجْوَةً نَصَّ .

238- ⁵¹Urwah Ibn Az-Zubair narrated: Usama Ibn Zayd was asked in my presence, "How was the pace of (the camel of) Allāh's Prophet while departing from 'Arafat heading towards Muzdalifah during the Farwell Hajj?" Usama said, "The Prophet proceeded at a modest pace, and when there was enough space he would (make his camel) speeds up."⁵²

⁵¹ Note: There was no relationship between this Hadith along with the one following it and the chapter of "Cancelling Hajj to perform 'Umrah." Perhaps the writer forgot to write a separate chapter for it, or maybe he wrote it but it was lost from those who hand copied the book and Allah Knows best.

⁵² Related by al-Bukhārī in his book (2837), and Muslim (2286).

The Explanation

The Two Narrators:

‘Urwah: ‘Urwah Ibn Az-Zubair Ibn Al-‘Awwam ‘Al-Qurashy ‘Al-Asdy. His mother was Asmaa Bint Abi Bakr (رَضِيَ اللَّهُ عَنْهَا). He was born in 23rd after Hijrah. He had a good character as he isolated himself from the civil unrest (Fitan) among Muslims. He was a trustworthy scholar with a reliable memory. ‘Az-Zuhry (one of the famous Ḥadīth scholars) said that ‘Urwah was a person with an unblemished reputation and had an expansive knowledge of religion. He was one of the seven authoritative jurists who gave their Fatwa about legal issues in Medina.

‘Urwah was afflicted with cancer that infected half of his leg. The doctors advised him to amputate that part as cancer could spread to the rest of his leg and may grow to infect the whole body. He finally agreed to amputate that part. His doctors’ opinion was to give him some anesthetic medicines so as not to feel severe pains during amputation but he refused to take anything that would make him unconscious.

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He asked them to amputate it while he was praying so he would not feel the pain in his prayer. They began to cut his leg off, and he was not trembled out of pain, he was so calm. When he finished his prayer, he said: "O Allāh! I had four limbs, and you took only one from me; You have kept more than what You took. All Praise be to You as You always grants health whenever You afflicts."

Upon knowing he was in this case, people came to give solace to him, and he said with patience in his heart, "There is no calamity that afflicted me in all my life except that it afflicted other people before." 'Urwah Ibn Az-Zubair died in Medina in 94th after Hijrah.

Usama: The second narrator is Usama ibn Zayd. A brief coverage about his biography is given in the explanation of Ḥadīth (no.206).

A) Topic of Hadīth:

How the Prophet's pace was when he departed from 'Arafat during the Farwell Hajj.

B) The Explanation of the Vocabulary:

(Usama was asked): This means that questioner is not known.

(In my presence): A phrase that gives a proof of the authenticity of the Ḥadīth.

(Departing from ‘Arafah to Muzdalifah): It was after the sunset of the day before (the Day of Sacrifice).

C) General Explanation:

‘Urwah Ibn Az-Zubair told that Usama ibn Zayd, who was riding the camel behind the Prophet (ﷺ) while departing from ‘Arafah to Muzdalifah, was asked about how the speed of the Prophet’s camel was. Was the Prophet moving fast or slow?

He (Usama) said that the Prophet moved quickly and when he found a space, he made his camel go faster so he would not harm anyone if he speeded up.

D) Benefits from the Ḥadīth:

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- 1- It is legal to depart from 'Arafah to Muzdalifah on a modest pace until there is a space to be able to go faster.
- 2- The Salaf were keen to know the deeds of the Prophet so that they would follow him.
- 3- The narrator mentioned what assured the authenticity of the Ḥadīth by saying "in my presence."
- 4- One of the best ways to seek knowledge is to ask the ones who have the most experience in the concerned field.

The Fifth Ḥadīth

239 - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا { أَنَّ
رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَفَ فِي حَجَّةِ الْوَدَاعِ،
فَجَعَلُوا يَسْأَلُونَهُ، فَقَالَ رَجُلٌ: لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ.
قَالَ: "إِذْبَحْ وَلَا حَرَجَ" فَجَاءَ آخَرُ، فَقَالَ: لَمْ أَشْعُرْ، فَنَحَرْتُ قَبْلَ
أَنْ أُرِي، قَالَ: "إِزِمْ وَلَا حَرَجَ" فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ
وَلَا أُخِّرَ إِلَّا قَالَ: "إِفْعَلْ وَلَا حَرَجَ"

239- ‘Abdullāh Ibn Amr (May Allāh be pleased with them) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stayed for a while in Mina during the Farwell Hajj while people asked him questions and he answered them. A man asked, "O Prophet of Allāh! I was not alert and shaved my head before slaughtering my animal!" The Prophet answered, "There is no harm, go and slaughter your animal." Another man asked, "I forgot and slaughtered the

animal before I threw the Jamarat? The Prophet (ﷺ) said: "There is no harm, go and throw your Jamarat." The narrator added: So on that day, when the Prophet was asked about anything (as regards to the rituals of Hajj) performed before or after its due time, his reply was, "Do it (now) and there is no harm."⁵³

The Explanation

The Narrator: 'Abdullāh Ibn Amr (May Allāh Be pleased with them). His biography is previously mentioned in the explanation of Ḥadīth (no.192).

A) Topic of the Ḥadīth:

⁵³ - Related by al-Bukhārī (83) and Muslim (1306).

'Al-Nawawī said: "The Sacrifice Day has four practices; they are as follows: Throwing stones at Jamrat-ul-'Aqabah, slaughtering the animal, shaving the head, and moving to perform 'Ifadah circumambulation. This is the right order of the rituals and it is permissible to perform one before or after the other. One is not asked to offer an expiation for not following the correct order; this opinion is adopted by a group of the early scholars. Imam 'Ash-Shafi' had a weak view that says, "If shaving the head were to be performed before throwing stones and 'Al-Ifadah circumambulation, one should offer an animal in expiation for what he did, in accordance with his weak opinion that does not consider shaving as a part of Hajj rituals." Explanation of Sahih Muslim (9/55).

The ruling of performing the Hajj rituals in a certain order on the Day of Sacrifice.

B) Explanation of the Vocabulary:

(Stayed for a while): He remained (while riding his camel) at the area between Jamarat al-‘Aqabah (major stoning pillar) and the middle stoning pillar after the high noon of the Day of Eid.

(A man): The name of the man asking the Prophet in the Ḥadīth is unknown.

(I was not alert): I did not know out of ignorance or forgetfulness.

(I shaved my head): I completely removed the hair from my head with a blade.

(Slaughter): (1): to slaughter the animal (offering sacrifice). The second one is an imperative expressing the permissibility of slaughtering.

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(Another man): It means that there is another man who came and asked the Prophet. That man's name is unknown as well as the first man in the Ḥadīth.

(At that day): refers to the Day of 'Eid (the Sacrifice Day).

C) General Explanation:

The right order of the actions of Hajj begins with the pilgrims' arrival at Mina on the morning of the Sacrifice day; then they throw Pebbles at the 'Aqabah stoning pillar. Afterward, they should slaughter their offerings (animals); then shave their heads and end with moving to Makkah to perform circumambulation (Tawāf) and walking between the mountains of Safa and Marwah.

'Abdullāh Ibn Amr ibn Al-'Aas (May Allāh Be pleased with them) clarified the Prophet's response to the ruling in regards to who does not perform the rituals of Hajj in the right order. The Prophet stood in Mina during the Farwell Hajj while people asked him about advancing or delaying the rituals of the Hajj. One of them said, "I was not alert, and I shaved my head before slaughtering the sacrifice."

Another one said, "I forgot and slaughtered the sacrifice before throwing the pebbles." ⁵⁴

The Prophet was not asked about anything performed before or after its prescribed time except that he said, "Do it (now) and there is no harm." The Prophet applied one of the main principles of the Islamic laws which are "easiness and facilitation". It is recommended to make things easier for people. All Praise be to Allāh, Who granted us such an upright religion with an easy, tolerant nature.

D) Benefits of the Hadīth:

- 1- The Prophet was keen to give a sincere advice to his Ummah and teach them their religion.

⁵⁴ The questions being asked to the Prophet are mentioned in many forms; some of them are the two stated in this Hadith. There were other forms in other narrations of this Hadith like performing '*Ifadah*' before throwing pebbles, and shaving before throwing pebbles. Another additional forms are mentioned in a narration reported by ibn Abbas as related by al-Bukhārī, which include: Throwing pebbles after evening, performing '*Ifadah*' before shaving —as mentioned in the narration of 'Ali —and performing '*Ifadah*' before slaughtering as in the narration of Gaber. In addition, walking between Safa and Marwa mountains before performing '*Ifadah*' circumambulation as in the Hadith of 'Usama Ibn Sharik related by Abi Dawud.

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- 2- One should provide his excuse whenever he violates what is prescribed.
- 3- The correct order of the Hajj rituals in the Sacrifice day is: throwing the pebbles, slaughtering the sacrifice, shaving the head, and moving to perform *'Ifadah* circumambulation.
- 4- There is no harm if these rituals are not performed in the previous order.⁵⁵
- 5- The Islamic laws are easy.
- 6- It is legal for scholars to stand in public places to give people their Fatwa about certain issues.

⁵⁵ - Making things easier to the one who is ignorant of the ruling or forgot to observe it reflects how the Prophet was kind and merciful, as he did not blame anyone for their ignorance or forgetfulness, nor did he warn them against committing that mistake again. This is the core of Islam tolerant nature of Islam.

The Sixth Ḥadīth

240 - عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ - رَضِيَ
اللَّهُ عَنْهُ - فَرَأَاهُ يَرْمِي الْجُمَرَةَ الْكُبْرَى بِسَبْعِ حَصِيَّاتٍ، فَجَعَلَ
الْبَيْتَ عَنْ يَسَارِهِ، وَمِنَى عَنْ يَمِينِهِ، ثُمَّ قَالَ هَذَا مَقَامُ الَّذِي أُنْزِلَتْ
عَلَيْهِ سُورَةُ الْبَقَرَةِ.

240- Abdurrahman Ibn Yazid An-Nakh'i said, "I performed Hajj with Ibn Mas'ud (رَضِيَ اللَّهُ عَنْهُ) and saw him stoning pebbles of the Major Jamrah (Jamrat-ul-Aqabah) with seven pebbles, keeping the Ka'ba on his left side and Mina on his right. He then said, "Surat al-Baqarah was revealed [upon the Prophet] in this very spot."⁵⁶

The Explanation

The Narrators:

⁵⁶ - Related by 'Al-Bukhārī (1662) and Muslim (1296).

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1-'Abdur-Rahman Ibn Yazid ibn Kays An-Nakh'i: He is a trustworthy *tabi'ee*. He is from Kufa. He died in 83rd AH.

2- Ibn Mas'ud: ‘‘Abdullāh Ibn Mas'ud ibn Ghafil ibn Habeeb Al-Huzli (رَضِيَ اللَّهُ عَنْهُ). He was the sixth person to embrace Islam. Ibn Mas'ud was among those who emigrated the two migrations (the first Migration was from Makkah to Abyssinia and the second one was from Makkah to Medina). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) praised him in more than one instance as he said to him, “**You are an educated boy.**” Another situation was when the Prophet pointed to Ibn Mas'ud saying, “**Whoever would like to recite the Qur'an as fresh as it was revealed, let him recite it like 'Ibn Umm 'Abd (i.e. 'Abdullāh Ibn Mas'ud).**”

He was one of the most adherent companions to follow the Prophet's teachings. He was so close to the Prophet as he was devoted to serving him by bringing the simplest things (like shoes, pillow, or toothpick) to the Prophet whenever he needed them. 'Ibn Mas'ud had participated in Badr battle and those followed it. He killed Abū Jah [during Badr battle] and brought his head before the Prophet (peace be upon hi) after cutting it off.

He witnessed the Islamic conquests of Ash-Sham. ‘Umar Ibn Al-Khaṭṭāb (رضي الله عنه) sent Ibn Mas‘ud to the people of Kufa in Iraq to teach them the religion of Islam. He occupied the judge post in it till Othman (رضي الله عنه) called him to return to Medina. ‘Ibn Mas‘ud died in 32nd after Hijrah in his sixties and was buried in Al-Baqee’ (Medina Cemetery).

A) Topic of the Hadīth: The Place where the pebbles are thrown (Jamrat-ul-‘Aqapah).

B) The Explanation of the Vocabulary:

(‘Al- Jamrah): The place where stones are thrown.

(‘Al- Kubraa): Major; the word is a description of Jamrat-ul-‘Aqapah. No one gave a reason for naming it with that name. The Major Jamrah is the closest pillar to Makkah.

C) General Explanation:

‘Abdur-Rahman Ibn Yazid An-Nakh‘i (one of the *tabi‘een*) said that he performed Hajj in company with ‘Abdullāh Ibn Mas‘ud, one of the most knowledgeable and well-

mannered companions. When he arrived at the place of Jamrat-ul-Aqabah, he stood facing it (the stoning pillar), keeping the Ka'bah on his left side and Mina on his right, then he threw it with seven pebbles and said, "Surat al-Baqarah was revealed [upon the Prophet] in this very spot."

Ibn Mas'ud mentioned Surah 'Al-Baqarah mainly because it contains many rulings of Hajj rituals especially the indication to throwing pebbles to which Allāh refers,

"And remember Allāh during (specific) numbered days." [Sūrah 'Al-Baqarah 2:203]

D) Benefits of the Hadīth:

- 1- The ruling concerning throwing pebbles at the stoning pillar (Ramy 'Al-Jimaar) is to face the place, keeping the Ka'bah on one's left side and Mina on one's right.
- 2- The number of the pebbles to be thrown is seven.
- 3- The Noble Qur'an is not created; rather it is sent down from Allāh upon the Prophet (ﷺ).

- 4- Establishing that Allāh is the One, Who is Exalted above everyone and everything by Himself.
- 5- Establishing the message of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- 6- Placing emphasis on something through bringing relevant evidence.
- 7- Marking the virtue of ‘Abdullāh ibn Mas’ud and his devotion to spreading the Prophet’s Sunnah.
- 8- It is recommended during the Hajj journey to keep good company with knowledgeable and virtuous people.

The Seventh Hadīth

241 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ ارْحِمِ الْمُحَلَّقِينَ ". قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " اللَّهُمَّ ارْحِمِ الْمُحَلَّقِينَ ". قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " وَالْمُقَصِّرِينَ ".

241- ‘Abdullāh Ibn ‘Umar (May Allāh Be pleased with them) narrated that the Prophet of Allāh (ﷺ) said, “O Allāh! Be Merciful to those who have their heads shaved!” They said: “O Messenger of Allāh, (what about those) who get their cut short?” He said, “O Allāh! Be Merciful to those who have their heads shaved!” They said, “And those who shorten, Messenger of Allāh.” He said, “And those who shorten.”⁵⁷

⁵⁷ - Related by 'Al-Bukhārī (1640) and Muslim (1301).

'Al-Qurtuby said, “Is shaving the head considered one of the Hajj rituals or a practice indicating not being in the state of 'Ihraam? The majority of scholars agreed that shaving the head is one of the Hajj practices and that

The Explanation

The Narrator: ‘Abdullāh Ibn ‘Umar ibn Al-Khattab (May Allāh Be Pleased with them). There was an indication to him earlier in the explanation of Ḥadīth (no.172).

A) The Topic of the Ḥadīth:

Shaving head and its superiority to shortening hair.

B) The Explanation of the Vocabulary:

shaving is preferred to shortening the hair, as it was proved in the Hadith of Ibn 'Umar (May Allah Be Pleased with them) when the Prophet (Peace be upon him) said, "O Allah Be Merciful to those who shave their heads!". There is a consensus among scholars that women must not shave their heads but they have to shorten their hair. The disagreement among scholars was about: Is shaving a part of Hajj and 'Umrah rituals and obligatory upon Muslims? Imam Malik said that shaving is one of the Hajj and 'Umrah rituals and it is better than shortening the hair. As for people being prevented from performing Hajj because of an infection, disease, or excuse, they have to shave their heads. The majority of scholars hold this opinion except 'Abu Hanifah who said that neither shaving nor shortening is applied to those who are prevented out of an infection. In short, those who regard shaving the head or shortening the hair to be a ritual, they made it obligatory to offer a sacrificial animal if they are missed, as opposed to those who do not regard them as ritual." Bidayt al-Mujtahid (1/269).

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(Said): The word means that the Prophet said this Du'aa in the battle of Hudaibiyyah and the Farwell Hajj as well.

(They said): It refers to the companions as the names of the people who were talking is not known.

(Shortening the hair): is to cut the hair from all sides.

C) General Explanation:

'Abdullāh Ibn 'Umar (May Allāh Be pleased with them) told that the Prophet (ﷺ) made Duaa in his Hajj and 'Umrah for those who shaved their heads and the ones who shortened their hair as an act of worshipping Allāh and in obedience to His command.

Hajj and 'Umrah rituals are done to glorify Allāh. Hence, shaving is preferred to shortening the hair and considered to be more perfect.

When the companions asked the Prophet to include those who shorten their hair, he supplicated for them at the third time.

D) Benefits of the Hadīth:

- 1- The Prophet is sincere and merciful to his Ummah. He supplicated to Allāh for those who observed the act of worship out of encouragement for them and increasing their reward.
- 2- Shaving and shortening the hair are parts of Hajj and ‘Umrah rituals as the Prophet prayed for the ones who observe them.
- 3- Shaving the head is better than shortening the hair.⁵⁸
- 4- It is lawful to pray for the one observing acts of worships out of urging them to do good deeds.
- 5- The companions were keen that Allāh’s Mercy include the entire Ummah.

⁵⁸ This applies only for men. As for those who are not in the state of *Tamattu’* and came late to Makkah, it is better to shorten their hair so that it wouldn’t grow back by the time they perform Hajj. In Farwell Pilgrimage, the Prophet (Peace be upon him) advised the companions to combine between shortening their hair in ‘Umrah and shaving their heads in Hajj because had they shaved their heads in ‘Umrah, there would not have been any hair to be removed in Hajj.

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- 6- It is permissible for people to discuss matters involving the good with scholars.
- 7- The Prophet (ﷺ) is the most well-mannered man ever.

The Eighth Ḥadīth

242 - عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَفْضْنَا يَوْمَ النَّحْرِ، فَحَاضَتْ صَفِيَّةٌ، فَأَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهَا حَائِضٌ. قَالَ "حَاطِسْتُنَا هِيَ". قَالُوا يَا رَسُولَ اللَّهِ، أَفَاضْتُ يَوْمَ النَّحْرِ. قَالَ "اخْرُجُوا. وَفِي لَفْظٍ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((عَقْرَى ، حَلْقَى ، أَطَافَتْ يَوْمَ النَّحْرِ ؟)) ، قِيلَ : نَعَمْ. قَالَ : ((فَأَنْفَرِي)) .

242- 'Aishah (رَضِيَ اللَّهُ عَنْهَا) reported, "We performed Hajj with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We performed Tawāf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). Then Safiyyah got her menses. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) desired from her what a man desires with his wife. So I ('Aishah) said, "Messenger of Allāh, she is in her menstrual

period." Whereupon he said, "Would she detain us?" He was told, "She has already performed Tawāf-al-Ifadah on the day of Al-Nahr (sacrifice)." Thus, the Prophet (ﷺ) said, "Then you should set out." In another narration: The Prophet (ﷺ) said, "May she be wounded and her head shaved, did she circumambulate on the Day of Sacrifice?" He was answered in the affirmative, whereupon he said to Safiyyah, "Then she can proceed on (with us)." ⁵⁹

Explanation

The Narrator: She is 'Aishah, the Mother of the Believers. A brief biography of her is previously mentioned in the Explanation of the Ḥadīth (178).

⁵⁹ - Related by Al-Bukhārī (1440) and Muslim (1211).

Ibn Qudamah said, "This indicates that it is obligatory to perform such Tawaf and a pilgrim shall not proceed on until he performs it. This is because it is an essential part of the Hajj as in the case of 'Umrah." Al-Mughni (3: 226).

Ibn Hazm said, "Whoever left Makkah without performing *Tawaf -al-Wada`*, he has left an obligatory ritual that has to be performed. Reported by Waki' from Ibrahim ibn Yazid from Abi Az-Zubair ibn Abdullah that some people set out to leave while they did not perform *Tawaf -al-Wada`*. So, Umar bin Al-Khattab ordered them to return back to perform it. Ali said that Umar did not differentiate with regard to the places." Al-Muhlla (7:171).

A) Topic of the Ḥadīth:

The ruling on a woman getting her menses before Tawāf - al-Wada` (circumambulation of the Ka`bah on leaving Makkah).

B) Explanation of the vocabulary:

(Safiyyah): The Mother of the Believers (رَضِيَ اللَّهُ عَنْهَا). A brief biography of her was previously mentioned in the Explanation of the Ḥadīth (206).

(Did Hajj): It was in the year of the Farewell Hajj when the Prophet performed Hajj with the company of all of his wives.

(Safiyyah got her menses): This occurred on the thirteenth of Dhul-Hijjah.

(What a man desires from his wife): sexual intercourse.

(Would she detain us): Detaining from going to Makkah; the question is out of worry.

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(The Day of Nahr): It is the Day of Eid.

(Then you should set out): The Prophet was addressing those who were present therein or those who informed him that Safiyyah had already performed Tawāf-al-Ifadah on the Day of Al-Nahr. The order indicates permissibility.

(May she be wounded and her head shorn): A statement used for the purpose of exaggeration in some contexts without intending its literal meaning.

(He was told): Told by the people present [at the time of the report] or by Safiyyah herself as indicated later.

(Then proceed on): It means going out of Makkah. Safiyyah was the one meant here. He said so because she was not present when the Prophet said earlier: “**Then you should set out.**”

C) General Explanation:

Mother of the Believers, ‘Aishah (رَضِيَ اللَّهُ عَنْهَا), reported that they did Hajj with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). It was the Farewell Hajj in the 10th AH. They (including Mother of the

Believers, Safiyyah) performed Tawāf-al-Ifadah on the Day of Al-Nahr in the Prophet's company. Then Safiyyah got her menses. The Prophet (ﷺ) did not know about that. He desired to have intercourse with Safiyyah. 'Aishah (رضي الله عنها) informed him that Safiyyah was in her menstrual period as Safiyyah told her that before. The Prophet was worried that she might get her menses before Tawāf-al-Ifadah, which would detain them until she gets purified and then performs Tawāf. That is why he uttered the well-known common statement whose literal meaning is not intended at all, **"May she be wounded, and her head shaved."** Thus, he asked, **"would she detain us?"**

He was told that she had already performed Tawāf-al-Ifadah. So he permitted them to set out as there was nothing then detaining them and a menstruating woman does not have to perform *Tawāf-al-Wada'* (Farewell Tawāf).

D) Benefits of the Hadīth:

- 1- Prescription of performing Tawāf-al-Ifadah on the Day of An-Nahr.
- 2- Tawāf-al-Ifadah is not waived in the case of a menstruating woman.

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- 3- Tawāf performed by a menstruating woman is not valid.
- 4- The second phase of *Tahallul* (i.e. final removal of the ritual state of 'Iḥrām for Hajj and 'Umrah) makes it permissible for pilgrims to do all the things that were forbidden to them whilst in 'Iḥrām, including the sexual intercourse with wives.
- 5- Tawāf -al-Wada` is waived in the case of a menstruating woman.
- 6- Prohibition on having intercourse with one's wife when she is menstruating.
- 7- It is obligatory to advise a person who is about to commit a bad deed out of ignorance.
- 8- It is permissible to report something that one would feel embarrassed to express when there is an interest to be served.

- 9- Usage of metonymy⁶⁰ to express what a person feels embarrassed to say openly.
- 10- Admissibility of the form of the Duaa wording whose literal meaning is not intended.
- 11- The Prophet's great care for his family.
- 12- A woman is not permitted to travel without a Mahram in her company.

⁶⁰ - Translator's note: It is a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated. Merriam Webster Dictionary.

The Ninth Hadīth

243 - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ أُمِرَ النَّاسُ أَنْ
يَكُونُوا ، آخِرُ عَهْدِهِمْ بِالْبَيْتِ إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ

243- ‘Abdullāh ibn ‘Abbās (رضي الله عنه) reported, “The people were commanded (by the Prophet) to perform the last circumambulation round the House (the Ka’bah), but menstruating women were exempted.”⁶¹

Explanation

The Narrator: He is ‘Abdullāh ibn Abbas. A brief biography of him is previously mentioned in the Explanation of the Hadīth (166).

A) Topic of the Hadīth:

61 - Related by Al-Bukhārī (1668) and Muslim (1328).

Ruling on *Tawāf -al-Wada`*.'

B) Explanation of the Vocabulary:

(People were ordered): Those who were about to go back to their families, after completing the rituals.

C) General Explanation:

‘Abdullāh ibn Abbas (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) ordered anyone intending to go back their homeland to bid farewell Tawāf before leaving after finishing the rituals. Since it is hard for a menstruating woman to wait until her menses ends and gets ritually purified to perform *Tawāf -al-Wada`*, Allāh alleviated her burden and *Tawāf -al-Wada`* was waived in her case.

D) Benefits of the Hadīth:

- 1- It is obligatory for whoever performs Hajj or ‘Umrah to do *Tawāf -al-Wada`* on leaving Makkah.

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2- It is obligatory to perform Tawāf -al-Wada` as the last thing before leaving Makkah.⁶²

⁶² - Someone may say, "The [apparent meaning] of the Hadith does not indicate the obligation on every person performing `Umrah to perform the Farewell Tawaf, because the Prophet (peace and blessings of Allah be upon him) prescribed it in the Farewell Hajj. And it has not been reported that he (peace and blessings of Allah be upon him) performed the Farewell Tawaf either in *`Umrat-ul-Qada'* or in his *`Umrah* from Al-Ji`ranah."

The answer: The Farewell Tawaf was not made obligatory except in the Farewell Hajj, and that *`Umrat-ul-Qada'* and his *`Umrah* from Al-Ji`ranah were performed before the Farewell Tawaf was made obligatory. In addition, there is a state that took place in the Prophet's *`Umrah* from Al-Ji`ranah that waives the obligation of the Farewell Tawaf should it had been prescribed before this *`Umrah*, namely, that the Prophet (peace and blessings of Allah be upon him) did not stay at Makkah after he had finished up his *`Umrah*, and therefore his Tawaf for *`Umrah* served as sufficient for the Farewell Tawaf.

In his Sahih, Al-Bukhārī included a chapter on: "If a person performing *`Umrah* made Tawaf for *`Umrah* and then went out of Makkah; would that Tawaf suffice for the Farewell Tawaf?" Then he mentioned the Hadith concerning `Aishah performing *`Umrah* on the night the Prophet (peace and blessings of Allah be upon him) went out to Madinah. In his commentary, Ibn Hajar quoted ibn Battal, "There is no disagreement among scholars that one's Tawaf during *Umrah* before going back to his home country would suffice for the Farewell Tawaf. The Prophet said, "Whoever performs the Hajj or *`Umra*, he should perform the last Tawaf round the House." He mentioned the Hadith reported on the authority of Al-Harith ibn `Abdullah ibn Aws that the Prophet (peace and blessings of

- 3- Tawāf -al-Wada` is waived in the case of a menstruating woman.
- 4- Easiness of the Sharī‘ah
- 5- The greatness of the Ka`bah’s sanctity.

Allah be upon him) said, “whoever performs the Hajj or `Umra, he should perform the last circumambulation round the House.”

He informed him that Al-Hajjaj was contradicted in some points in this Isnad (chain of narration), but he did not mention who contradicted him. That ruling that the Farewell Tawaf is obligatory on the person performing `Umrah is supported by the general denotation of the saying of the Prophet (peace and blessings of Allah be upon him), “Do in your `Umrah what you do in your Hajj.” This was in his reply to the one who asked him, “What do you order me to do in my `Umrah?” No ruling can be excluded from the general denotation of this Hadith unless there is evidence that supports its exclusion, such as standing on Arafat, staying during the night at Mina, and throwing the pebbles. In addition, those who performed Hajj and Umrah have initially welcomed the House once they came through Tawaf. It is natural they bid Farewell Tawaf before they leave. And Allah knows best.” Ibn Hajr: Fath (3/612), printed by al-Maktabah as-Salafiyyah.

The Tenth Hadīth

244 - عَنْ ابْنِ عُمَرَ، قَالَ اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ
رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَبِيتَ بِمَكَّةَ أَيَّامَ مِنِّي مِنْ
أَجْلِ سِقَايَتِهِ فَأَذِنَ لَهُ .

244- ‘Abdullāh ibn ‘Umar (رضي الله عنه) reported, “Al ‘Abbas ibn ‘Abdul-Muttalib (رضي الله عنه) asked the permission of Allāh’s Messenger (صلى الله عليه وسلم) to let him stay in Makkah during the nights of Mina in order to provide the pilgrims with water to drink. So the Prophet permitted him.”⁶³

Explanation

⁶³ - Related by Al-Bukhārī (1553) and Muslim (1315).

The Narrators: He is ‘Abdullāh ibn ‘‘Umar ibn Al-Khattab (رَضِيَ اللَّهُ عَنْهُمَا). A brief biography of him is previously mentioned in the Explanation of the Ḥadīth (172).

Al-‘Abbas (رَضِيَ اللَّهُ عَنْهُ): A brief biography of him is previously mentioned in the Explanation of the Ḥadīth (170).

A) Topic of the Ḥadīth:

Ruling on not staying overnight in Mina

B) Explanation of the Vocabulary:

(The nights of Mina): 11th, 12th, and 13th of Dhul-Hijjah. Mina is previously mentioned in the Ḥadīth (235).

(Water): refers to Zam-zam water. Al-‘Abbas used to provide Zam-zam water from pilgrims in both Jahiliyah and after Islam as well.

C) General Explanation:

‘Abdullāh ibn ‘‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported that Al-‘Abbas asked the permission of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to not stay overnight in Mina, and to let him stay in Makkah

during the nights of Mina in order to provide the pilgrims with water to drink. So the Prophet permitted him, out of consideration for serving a general interest.

D) Benefits of the Hadīth:

- 1- It is obligatory for the pilgrims to stay overnight on the Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah) in Mina. Yet, spending the thirteenth of Dhu'l-Hijjah in it is waived for whoever hastens to leave Mina.
- 2- Staying overnight in Mina is waived for those who bring water to the pilgrims and so are those occupied with serving a general interest such as traffic officers.
- 3- The virtue of Al 'Abbas ibn `Abdul-Muttalib (ﷺ).
- 4- The virtue of serving the Muslims' interests.

The Eleventh Ḥadīth

245 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ : جَمَعَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ بِإِقَامَةٍ

وَاحِدَةٍ لَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا .

245- ‘Abdullāh ibn ‘Umar (رضي الله عنهما) reported, “The Prophet (صلى الله عليه وسلم) offered the Maghrib and ‘Isha’ prayers together at Jam’ (i.e. Al-Muzdalifah) with a separate *Iqamah* (call to start the Prayer) for each of them and did not offer any supererogatory prayer in between or after either of them.”⁶⁴

Explanation

The Narrator: He is ‘Abdullāh ibn ‘Umar ibn Al-Khattab (رضي الله عنهما). A brief biography of him is previously mentioned in the Explanation of the Ḥadīth (172).

A) Topic of the Ḥadīth:

⁶⁴ - Related by Al-Bukhārī (1589) and Muslim (1218).

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Combining the Maghrib prayer with 'Isha' prayer by pilgrims at Muzdalifah.

B) Explanation of the Vocabulary:

(Offered the Maghrib and 'Isha' prayers together): This was during the time for the 'Isha'.

C) General Explanation:

'Abdullāh ibn 'Umar (رضي الله عنهما) reported that the Prophet (صلى الله عليه وسلم) returned from 'Arafah in the time between the Maghrib and 'Ishaa. He combined in the Farewell Hajj the Maghrib prayer with 'Isha' prayer at the time of the later, with separate *Iqamah* for each of them. He also did not offer any supererogatory prayer in between or after each of them. This occurred at Muzdalifah.

D) Benefits of the Hadīth:

- 1- Permissibility for pilgrims to combine between the Maghrib prayer with ‘Isha’ prayer at Muzdalifah.⁶⁵
- 2- Prescription of making separate Iqamah for each prayer of the two combined prayers.

⁶⁵ - Combining the two prayers at the time of the later one is for who reaches Muzdalifah after the time for Isha’ prayer begins. Thus, if pilgrims reach it before the time for ‘Isha’ prayer begins, they pray the Maghrib prayer at its allocated time. This is in accordance to what is stated in Sahih Al-Bukhārī as narrated by ‘Abdur-Rahman bin Yazid:

“Ibn Mas’ud (may Allah be pleased with him) performed the Hajj and we reached Al-Muzdalifa at or about the time of the ‘Isha’ prayer. He ordered a man to voice the Adhan and Iqamah and then he offered the Maghrib prayer followed by two rak’ats after it. Then he asked for his supper and took it, and then, he ordered a man to voice the Adhan and Iqama (for the ‘Isha’ prayer). Then ‘Abdullah offered two rak’at of ‘Isha’ prayer. In another narration, “We proceeded with Abdullah to Makkah and we reached Al-Muzdalifa. Then Abdullah performed each prayer separately with separate Adhan and Iqamah, having his supper in between.” It is said in ‘Al-Muntaha’, one of the Hanbali books, “It is better to hasten to perform it (i.e. the Maghrib prayer) except for the pilgrims who reach Al-Muzdalifa and could not catch up with its allocated time; otherwise, they shall perform it at its allocated time and not delay it.” It is stated in *Al-Iqnaa’*, one of the Hanbali books too, “It is better to hasten to perform it (i.e. the Maghrib prayer) except for the pilgrims who reach Al-Muzdalifa and could not catch with its allocated time, as it is permissible for them to delay performing it and combine it with ‘Isha’. Thus, if they catch up with its time, they are not to delay it as they have no excuse.” End of quote

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- 3- Permissibility of not performing supererogatory prayers between the two combined prayers, even if such combination is at the time of the later prayer.
- 4- Permissibility of not performing the regular supererogatory prayers of the Maghrib, 'Isha' and Dhuhr when traveling. This is inapplicable for the regular supererogatory prayer of Fajr, as it is to be observed while traveling or otherwise.
- 5- It is not prescribed to spend the night of Muzdalifah in prayer or Du`aa (supplication).

E) Note:

The apparent meaning of **“he did not offer any supererogatory prayer after either of them”** is that the Prophet did not pray the Witr prayer. So he either skipped the Witr that night or already performed it but Ibn ‘Umar (رضي الله عنهما) did not know about that. That is because the Prophet (صلى الله عليه وسلم) was always adhering to perform the Witr. He even performed it on the back of his camel when he was traveling (on the road). Moreover, he commanded his Ummah to perform it, without any exception.

CHAPTER OF A MUHRIM EATING THE MEAT OF A GAME HUNTED BY A NON- PILGRIM

What is meant by the statement, “a game” here in every wild animal that is halal to eat its meat. It is forbidden for a *Muhrim* to eat from its meat. This is according to what Allāh says,

“O you who believe! Kill not game while you are in a state of ‘Iḥrām for Hajj or ‘Umrah...” [Al-Maidah: 95]

and

“...prohibited to you is (the pursuit of) land game as long as you are in a state of ‘Iḥrām (for Hajj or ‘Umrah). And fear Allāh to Whom you shall be gathered back.” [Sūrah Al-Mā'idah 5:96]

The wisdom of such ruling is not related to the sort of the game itself or that a Muhrim does not like to eat from its meat. It is rather, Allāh knows best, to keep pilgrims away

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from all forms of luxury. Besides, hunting would distract their mind and keep them from focusing on getting closer to Allāh by performing more acts of worship and doing the due rituals.

The First Ḥadīth

246 - أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ حَاجًّا، فَخَرَجُوا مَعَهُ فَصَرَفَ طَائِفَةً مِنْهُمْ، فِيهِمْ أَبُو قَتَادَةَ فَقَالَ خُذُوا سَاحِلَ الْبَحْرِ حَتَّى نَلْتَقِيَ. فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلَّهُمْ إِلَّا أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمْرَ وَحْشٍ، فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمْرِ، فَعَقَرَ مِنْهَا أَتَانًا، فَتَزَلُّوا فَأَكَلُوا مِنْ لَحْمِهَا، وَقَالُوا أَنَا كُلُّ لَحْمٍ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الْأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمْرَ وَحْشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَانًا، فَتَزَلُّنَا فَأَكَلْنَا مِنْ لَحْمِهَا ثُمَّ قُلْنَا أَنَا كُلُّ لَحْمٍ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. قَالَ " مِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ

يَحْمِلَ عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا". قَالُوا لَا. قَالَ " فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا

."

246- Narrated by Abū Qatada (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) set out for pilgrimage and they also set out along with him. He (Abū Qatada) said, "He sent some of his companions from a different route including Abū Qatadah." He (the Prophet) said, "You proceed along the coastline till you meet me." They did so. Then all of them had entered the state of 'Iḥrām, except Abū Qatada; he had not put on 'Iḥrām. As they went on, they saw a number of zebras, and Abū Qatada attacked it and cut off its back legs. They got down and ate its meat. They said, "We ate such meat while in the state of 'Iḥrām." They carried the meat that was left of it. As they came to the Messenger of Allāh (way صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), they asked him about what they had done (with regard to eating the meat of the zebras). Thereupon, the Prophet said, "Did anyone among you command him (i.e. command Abū Qatada to hunt) or point at it?" They said, "No." Thereupon, he said, "Then eat what is left out of its meat." In another narration:

The Prophet said, “Is there with you some of its meat?” Abū Qatada said “Yes,” and he gave him its leg and the Prophet took it and ate it.”⁶⁶

Explanation:

The Narrator: He is Abū Qatada Al-Harith ibn Rab’i Al-Ansari Al-khazraji (رَضِيَ اللَّهُ عَنْهُ). He attended the Ghazwah of Uhud and all the following ones. He was titled as “the Knight of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)”. In one of the Prophet’s journeys, he kept protecting him when the Prophet fell asleep on the back of his camel. So when the Prophet woke up, he said to him, “**May Allāh protect you as you protect His Prophet.**” He died in Al-Madīnah, 54th AH.

A) Topic of the Hadīth:

Ruling on Muhrim’s eating the meat of a game hunted by a non-pilgrim.

B) Explanation of the Vocabulary:

⁶⁶ - Related by Al-Bukhārī (1728) and Muslim (1196).

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(Pilgrimage): It was the 'Umrah of al-Hudaybiyah in Dhul-Qi'dah, 6th A.H.

(They also set out): They were more than 1400 Companions.

C) General Explanation:

In Dhul-Qi'dah, 6th A.H, the Prophet (ﷺ) set out for 'Umrah with more than 1400 Companions. It came to the Prophet's knowledge that a number of the disbelievers were present at a valley called wadi Ghayqah. The Prophet was worried that they would catch them off-guard. In this Ḥadīth, Abū Qatada reported that the Prophet ordered a group of the companions who were with them and Abū Qatada himself was one of them to proceed along the coastline. Then all of them entered the state of 'Iḥrām, except Abū Qatada; he had not put on 'Iḥrām. As they went on, they saw a number of wild zebras, and Abū Qatada, who was used to climb mountains, hunted one of them.

Then all of them ate its meat. But they doubted the permissibility of eating such meat while being in the state of 'Iḥrām. They then started to blame themselves for such

matter and carried the leftover meat. As they came to the Messenger of Allāh (ﷺ), they asked him about what they had done. Thereupon, the Prophet asked them if anyone of them ordered Abū Qatada to hunt or point at it. They replied in the negative. So he said to them to eat what was left out of its meat. He, moreover, asked them to give him some of its meat to eat it, in order to make them feel comfortable with such matter and bring peace to their hearts.

D) Benefits of the Hadīth:

- 1- The ‘‘Umarah can be referred to as a pilgrimage since it is called ‘a minor pilgrimage.’
- 2- Prescription of taking precautionary measures against enemies’ attack. This point does not contradict with the concept of putting one’s trust in Allāh.
- 3- Onager is a Halal game, and thus, it is permissible to eat its meat.
- 4- Permissibility of hunting a game by stabbing it in any part of its body.

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- 5- Prescription of keeping away from whatever is doubted to be Haram if it is apparently included in a forbidden category.
- 6- The great piety of the Companions and their refrainment from whatever is Haram. That is why they stopped eating the meat of the game once they doubted the permissibility of that.
- 7- The necessity of asking scholars for anything one does not understand or does not know its ruling.
- 8- A Mufti must ask a questioner about every detail concerning those issues where the ruling is dependent on the situation.
- 9- It is permissible for a Muhrim to eat the meat of game hunted by a non-pilgrim, as long as the Muhrim does not order a non-pilgrim to do that or does not point at that.
- 10- The sublime manners of the Prophet when guiding his Ummah and his great mercy.

The Second Hadīth

247 - وَعَنْ الصَّعْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّهُ
أَهْدَى لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حِمَارًا وَحَشِييًّا، وَهُوَ
بِالْأَبْوَاءِ، أَوْ بِوَدَّانَ، فَرَدَّهُ عَلَيْهِ، وَقَالَ: " إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا
حُرْمٌ.

وَفِي لَفْظٍ لِمُسْلِمٍ: رَجُلٌ حِمَارٌ. وَفِي لَفْظٍ: شَقَّ حِمَارٌ،
وَفِي لَفْظٍ: عَجَزَ حِمَارٌ.

وَجِهَ هَذَا الْحَدِيثُ: أَنَّهُ ظَنَّ أَنَّهُ صَيْدٌ لِأَجَلِهِ، وَالْمَحْرَمُ لَا يَأْكُلُ
مَا صَيْدَ لِأَجَلِهِ.

247- As-Sa'b ibn Jath-thamah (رَضِيَ اللَّهُ عَنْهُ) reported that he presented a zebra to Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he was at Al-Abwa', or Waddan, but he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) refused to accept it. He (the narrator) said, "When the Messenger of Allāh

looked into my face (which had the look of dejection as my present had been rejected by him) he (in order to console me) said, "We have refused it only because we are in a state of 'Iḥrām."⁶⁷

In another narration stated in Sahih Muslim "the leg of a zebra." In some narration, "the rump of a zebra".

It is indicated in this Ḥadīth that the Prophet thought that game was hunted for him, and it is impermissible for Muhrims to eat the meat of game hunted for them.

Explanation:

The Narrator: He is Al-Sa'b ibn Jath-thamah ibn Qays al-Laythī (رضي الله عنه), an ally of Quraysh. His mother is the sister of Abi Sufyan ibn Harb. He used to visit Waddan and Al-

⁶⁷ - Related by Al-Bukhārī (1729) and Muslim (1193).

Ibn Hajar said, "This Hadith serves as evidence for the prohibition of eating the meat of a game for a Muhrim. This is because the only justification the Prophet provided was that he was in the state of Ihram. This is also the opinion of Ali, ibn Abbas, Ibn 'Umar, Al-Laith, Al-Thawri and Ishaq (may Allah be pleased with them all) in accordance with the Hadith narrated by Al-Sa'b." Fath Al-Bari (4:33).

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Abwa'. He attended the Conquest of Persia. He died at the beginning of 'Uthman's caliphate (رَضِيَ اللَّهُ عَنْهُ).

A) Topic of the Hadīth:

The ruling on a Muhrim's eating of the meat of game hunted by a non-pilgrim.

B) Explanation of the Vocabulary:

(Al-Abwa'): He passed by it during his travel to Makkah for performing the Farewell Hajj, 10th A.H. It is a place between Makkah and Madīnah, and it is known at the present time as "Al-Kharibah."

(Waddan): It is a name of a place currently called 'Mastorah.'

C) General Explanation:

Al-Sa'b ibn Jath-thamah (رَضِيَ اللَّهُ عَنْهُ) reported that he presented a zebra or a part of it to Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he was at Al-Abwa', or Waddan, which he passed by on his way to Makkah for performing Hajj. But the Prophet

refused to accept it, which made Al-Sa’b sad. Thus, when the Prophet looked into his face which had the look of dejection, he revealed to him the reason for refusing the present, in order to console him. He said, **“We have refused it only because we are in a state of ‘Iḥrām,”** (i.e. not for any other reason except that).

D) Benefits of the Hadīth:

- 1- The greatness of the Prophet and his sublime status among his companions (may Allāh be pleased with them).
- 2- Permissibility of eating the meat of a zebra.
- 3- It is prohibited for a Muhrim to eat a game’s meat.
- 4- A gift is not considered accepted unless the gifted person approves it.
- 5- The necessity of refusing a gift when it is Haram.
- 6- Prescription of mentioning the reason for refusing the gift to relieve the giver’s dejection.

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7- The exalted standard of character of the Prophet (ﷺ) and his great care for the feelings of others.

E) Confusion and Clarification:

There is a difference in the various versions of this Ḥadīth. Some narration stated that the Prophet was gifted a zebra; other stated that it was a leg of a zebra while another stated it was a part of it. Another narration mentioned that it was a rump of a zebra.

The clarification for such difference is that making generalization while intending a specified matter is a well-known approach in the Arabic Language. Thus, it is allowable to use the [word] zebra to refer to I a part of it. In the same way, a part of a zebra could mean its rump and the rump could mean the part which already contains the zebra's leg.

F) Contradiction and Reconciliation:

This Ḥadīth contradicts the previous Ḥadīth narrated by Abī Qatada, which stated that the Prophet (ﷺ) ate

the meat of a zebra hunted by Abī Qatada while the Prophet was in the state of ‘Iḥrām. On the contrary, this Ḥadīth stated that the Prophet refused to eat the meat of game hunted Al-Sa’b because he was in the state of ‘Iḥrām.

The majority of scholars replied that Abū Qatada did not hunt for the Prophet in particular; thus, the Prophet ate its meat. But Al-Sa’b did hunt for him. Thus, the Prophet rejected to eat its meat. Some scholars accept the Ḥadīth narrated by Al-Sa’b for it is the late one and it is safer. They also state that it is impermissible for a Muhrim to eat the meat of a game presented to him by a non-pilgrim, and Allāh knows best.

**Peace be upon Prophet Muḥammad, his family, and
Companions.**
